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PERIODICAL ABSTRACTS

INTRODUCTION

397. G. BERNINI, "Magistero della Chiesa e Sacra Scrittura," *DocComm* 22 (4, '69) 351-363.

The relation between the teaching authority of the church and the Word of God is comprehensively surveyed under the aspects of the canon, the popularization of Bible reading, the defense of Scripture against attacks and false interpretations. The last section discusses biblical inspiration, the authoritative interpretation of crucial texts and the work of the Biblical Commission. Vatican II's document *Dei Verbum* summarizes and brings up to date all the church's teaching regarding Scripture.—J.J.C.

- 398r. *Biblisch-historisches Handwörterbuch* [cf. *NTA* 8, p. 143; 9, p. 265; 11, p. 369; § 12-441r].
Bibel-Lexikon, ed. H. Haag (Einsiedeln—Cologne: Benziger, 1968), 1002 pp., 24 plates, 113 figs., 3 maps.

O. KEEL, "Biblisch-historisches Handwörterbuch und Bibel-Lexikon," *Freib ZeitPhilTheol* 17 (1-2, '70) 206-221.—The special features of the BHH are its wide survey of the field, its wealth of entries dealing with terms current in biblical scholarship, its brief condensed presentations and its numerous illustrations which are fully and fittingly described. The value of BL is chiefly in its extensive, accurate and up-to-date bibliography which considerably lightens the study of any biblical theme, in its many detailed, well-documented articles, and in the fact that all the material is contained within a single volume. The differences between the two works arise chiefly from the historical situation that Catholic biblical studies were not very productive prior to *Divino afflante Spiritu* (1943). There are so many points of agreement in the two works here reviewed that one may ask whether Catholics and Protestants may not soon produce a common biblical dictionary.—J.J.C.

399. L. BOFF, "A Atual Problemática da Inerrância da Escritura," *RevistEcl Bras* 30 (2, '70) 380-392.

The traditional doctrine about scriptural inerrancy must be restated in a way which recognizes the various literary genres of the Bible. The writings of O. Loretz, P. Benoit, P. Grelot and N. Lohfink have clarified this frequently misunderstood teaching of the church. Vatican II stressed the notion of saving truth in Scripture.—M.A.F.

400. R. BRING, "Bibeln såsom Guds Ord och historisk syn på bibeln" [The Bible as God's Word and the Historical View of the Bible], *SvenskTeol Kvart* 46 (2, '70) 74-89.

A response to the book, *Bibelsyn och bibelbruk* [The Study and Use of the Bible], published by the Swedish bishops' Bible Commission.

401. H. RIESENFELD, "Bordssamtal och bordläggning" [Table-talk and Tabling], *SvenskTeolKvart* 46 (2, '70) 90-94.

A response to the book, *Bibelsyn och bibelbruk* [The Study and Use of the Bible], published by the Swedish bishops' Bible Commission.

402. "Dans quel sens la Bible est-elle parole de Dieu?" *RevRéf* 21 (2, '70) 3-68.

French translation, by G. Hoffmann-Sigel, of the third part of *Bibelsyn och bibelbruk*, dealing with the nature, authority and interpretation of the Bible as word of God.

- 403r. F. F. BRUCE, *New Testament History* (London: Nelson, 1969), xiii and 434 pp.

D. L. MEALAND, *JournTheolStud* 21 (2, '70) 466-469.—Although the footnotes give evidence of wide-ranging scholarly industry, they do not always inform the reader that the views presented in the text are highly controversial. The harmonizing of Acts and Paul as well as the use of the Gospels as historical sources are matters too complex and controversial to be passed over lightly. In the case of Lk-Acts the contention that the census, the Apostolic Council and the rebellion of Theudas all took place twice strains credibility.—D.J.H.

- 404r. J. T. BURTCHAELL, *Catholic Theories of Biblical Inspiration since 1810* [cf. *NTA* 14, p. 99; § 14-745r].

B. VAWTER, *CathBibQuart* 32 (4, '70) 601-603.—The doctrine of inspiration is a dead issue in some quarters, an uncertain one in others; yet it still has something to communicate and needs constant re-evaluation in the light of its historical development. In this vein B "has produced a work of fine scholarship and exemplary workmanship." His discussion of the Catholic Tübingen school may prove the most relevant for the contemporary problematic.—G.W.M.

405. F. HAHN, "Das Problem 'Schrift und Tradition' im Urchristentum," *EvangTheol* 30 (9, '70) 449-468.

In the early church the limits of the OT canon were fixed by God's eschatological intervention in Jesus Christ. Because Jesus brought about a new beginning, there could be no additions to the OT. On the other hand, God's saving action in Christ could be understood only in the light of the OT. While the OT was the Bible of the early church, the gospel—the living message preached and proclaimed by the apostles—was its tradition. Between A.D. 65 and 70 there suddenly arose a strong tendency toward written formulation of the apostolic tradition. Thus the word "gospel" was extended to include the deeds and sayings of the earthly Jesus. Mt and Lk were described as *biblos* and *diēgēsis* respectively, and the term *gegraptai* previously reserved for OT citations now is used in Jn 20:31. The fact that the NT books were written down between A.D. 65 and 100 but were concerned to incorporate older traditions means that the NT writings are of a very special kind for which there is no

direct literary analogue. The process of writing meant that now the traditions of earliest Christianity were included in written documents and that the normative function of tradition was somehow related to a collection of writings. The process of forming a canon was closely related to, and followed from, this impulse to fix the tradition in writing. Now the NT served to ground objectively the present experience of eschatological salvation. However, the normative function of the tradition does not reside in the books themselves but in the Lord who is witnessed in the NT and who is present in the Spirit.—D.J.H.

406. H. U. JÄGER, "Das Ärgernis der Bibel und das Ärgernis des Kreuzes," *KirchRefSchweiz* 126 (18, '70) 274-275.

The challenge to believe in the Bible as the word of God despite its human characteristics and shortcomings is especially real today. The scandal of the Bible is closely related to the scandal of the cross (Gal 5:11; 1 Cor 1:23). Just as God became man, so too God's word became human language, sharing in all the natural limitations of discourse.—M.A.F.

407. S. KELLEHER, "The Bible: Study and Worship," *IndEcclStud* 9 (2, '70) 85-93.

A description of the Catholic biblical movement along with bibliographical suggestions for further study.

408. E. LARSSON, "Internationellt studium om bibelns auktoritet" [International Study of the Authority of the Bible], *SvenskTeolKvart* 46 (2, '70) 111-118.

A report on the study of biblical authority undertaken by the Commission on Faith and Order of the World Council of Churches.

- 409r. *A New Catholic Commentary* [cf. *NTA* 14, p. 239; § 15-7r].

R. P. C. HANSON, *JournTheolStud* 21 (2, '70) 423-424.—Up to a certain point the editors' claim that the commentary shows how much common ground there is among all denominations is justified. Yet the articles on the Bible in the church's life, on inspiration and on interpretation gloss over the revolution which has taken place since the arrival of historical criticism. The failure to consider the evidence against the apostolic authorship of Jn, the allegation of historicity for Gamaliel's speech in Acts 5 and the attempt to find later sacramental and even sacerdotal theology in Jas 5:13-20 are criticized.—D.J.H.

- 410r. ———, *Idem*.

J. MARSH, "Ecumenical Bible Interpretation," *Scripture Bulletin* 2 (3, '70) 71-76.—R. Russell's commentary on Jn is scholarly, discerning, profound, theological, and yet eloquent for the ordinary reader—typical of the whole production. A. Theissen's work on Rom shows that in some ways Catholics and Protestants are achieving a degree of mutual understanding. Perhaps Catholic scholars have been unnecessarily intimidated by certain fashions of biblical

criticism; one could wish for more emphasis on the Christological interpretation of the OT, typology, and OT foreshadowings of the NT. In fact, "for the whole of the exposition I find it hard to tell that it is a distinctively *Catholic* work."—D.J.H.

411. J. SALGUERO, "El Concilio Vaticano I y la doctrina sobre la inspiración de la Sagrada Escritura," *Angelicum* 47 (3, '70) 308-343.

A historical study of the steps involved in the formulation of the doctrine of inspiration at Vatican I and an analysis of the meaning of inspiration advanced by the Council. Against some modern authors the dogma is held to have been solemnly defined.—G.W.M.

Interpretation

412. J. ERNST, "Das hermeneutische Problem im Wandel der Auslegungsgeschichte," *TheolGlaub* 60 (4-5, '70) 245-273.

The subject is studied under these headings: understanding of a text as a common problem; the understanding of the Bible as a problem within the NT; the Alexandrian and Antiochene explanation of Scripture; the authority of the church as a hermeneutical principle; the Enlightenment and the history-of-religions school; dialectical theology; Bultmann and his successors, Fuchs, Ebeling, Gadamer; Catholic hermeneutic up to Vatican II and afterwards; present outlook and tasks for hermeneutic today.—J.J.C.

413. L. GRIFFIN, "Hermeneutics," *IrTheolQuart* 37 (3, '70) 235-242.

Because of the close connection established in the explanation of inspiration between the author (human) and his book, the ultimate and final goal of the interpreter is to discover the intention of the human author. Since the *sensus plenior* theory has recourse to God as the main author (which suggests that the exegete is to discover God's intention), it seems to exclude the human author's intention. The new tendency in hermeneutics is to reflect on the nature of literary language. Unlike technical language, literary language aims not at algebraic equality of sign and signified but exploits all the possibilities of words—sonorous, allusive and others. Thus we seek after the author's intention to create a piece of literature and we recognize his total commitment in his work.—D.J.H.

414. E. HILL, "The Bible, History and Mythology," *NewBlackfr* 51 (603, '70) 374-382.

In the OT we meet symbolic history and historicized myth whose truth depends on whether they ring true to faith. In the light of faith myths are given historical context, history is schematized, and historical events are described in mythic language. It is significant that the NT does not mythologize Jesus; rather it biblicalizes him by describing him as another Samson, a new David, a second Moses, a second Adam, the Suffering Servant—figures in which the raw myths

of the uninhibited mythologers had been cooked and pre-digested and historicized by the OT writers. The Bible uses history to free us from myth and myth to free us from history. "This dual and total freedom is the achievement and meaning of the truth, the truth to which every word of the Bible bears witness."—D.J.H.

415. W. HŁADOWSKI, "Historyczna poznawalność Bożego Objawienia według R. Bultmanna (La révélation divine est-elle connaissable historiquement d'après R. Bultmann)," *StudTheolVars* 8 (1, '70) 141-166.

The notion of divine revelation as a divine salvific work which can have no historical criterion of its authenticity is inconsistent with the laws of human existence in the world and has no foundation in the NT. It seems rather to be derived from Luther's theory of justification, which Bultmann expresses by his principle of the paradoxical identity of history and transcendence in the divine work of salvation. Nevertheless the positive value of B's theory is his attempt to distinguish precisely between the object of faith and the object of historical investigation.—J.P.

416. T. HOPOKO, "The Bible in the Orthodox Church," *StVladTheolQuart* 14 (1-2, '70) 66-99.

"The search for external criteria of biblical interpretation is a vain one. The attempt to construct formal principles of exegesis by which the certain understanding of the scriptures is automatically guaranteed, without reference to the total life, wisdom and experience of the Church, is a hopeless one. The Bible is understandable and interpretable solely within the integrity of the Church, in which all aspects of reality are brought together into organic and vital synthetic unity: God and man, this world and the world to come, this time and eternity. For the reality which the Bible reveals is the same reality which is alive in the Church: the reality of God making himself known through the Word in the Spirit, the reality of creation knowing God through the same Word in the same Spirit. And the Bible, the Word of God inspired by the Spirit in its creation and interpretation, is the scriptural element within this catholic life of divine-human communion."

417. W. JACOB, "Claude G. Montefiore's Reappraisal of Christianity," *Judaism* 19 (3, '70) 328-343.

Feeling no need to defend Judaism or to write apologetically, Claude Montefiore was the first Jew to view Christianity entirely sympathetically. He felt that every Jew should possess an understanding and unprejudiced view of the NT. Having rejected the messianic claims, M concerned himself with Jesus' teaching and personality and saw him as a continuation of the long line of prophets. His avoidance of the crucifixion story is typical of his entire approach to Christianity and accounts for his lack of acceptance among Jews. For him Jesus belonged to the liberal wing of Jewish tradition; in fact, "Jesus becomes

an idealized Montefiore in miniature." He also searched for elements in Paul which a Jew could admire even though he rejected almost all the major additions which Paul made to Christianity. M's books on Christianity did not win a wide audience, but "we must acknowledge the nobility of the effort, even while we recognize that his extremely liberal approach which stripped so much away from Judaism and Christianity satisfied neither side."—D.J.H.

418. V. KESICH, "Research and Prejudice," *StVladTheolQuart* 14 (1-2, '70) 28-47.

One must approach the NT "incarnationally" and follow faithfully wherever the apostolic testimony to Christ leads. (1) Scripture is a self-sufficient but not a self-interpreting book. To deny development in our understanding is to deny that the fullness of the Spirit has been given the church. (2) Jesus founded the church and left his words and works neither to the whims of individual interpretation nor to the hazards of history but to the church. (3) The Christ of the kerygma and Jesus of Nazareth are the same person. In conclusion, we must stress that no single criterion of authenticity nor one approach to the Gospels is adequate if it is formulated outside and in opposition to the Gospel perspective and then imposed upon the narrative.—D.J.H.

419. Z. KŁYSZ, "Koncepcja mitu R. Bultmanna wobec najnowszych osiągnięć religioznawczych (Le concept du mythe de R. Bultmann en face des nouvelles idées dans le domaine de la science des religions)," *StudTheol Vars* 8 (1, '70) 317-354.

A presentation of the concept of myth according to (1) Bultmann, (2) M. Eliade and (3) A. Vergote (reported in *Mythe et Foi*, Paris, 1966) is then (4) mutually compared and concluded with an evaluation of Bultmann. B sees the genesis of myth in ignorance, and examines it in intellectual and abstract fashion; moderns see myth as an expression of subtle thought, and prefer phenomenological methodology. B's understanding thus relates more to 18th- and 19th-century notions than to modern ones.—J.P.

420. O. Kuss, "Über die Klarheit der Schrift. Historische und hermeneutische Überlegungen zu der Kontroverse des Erasmus und des Luther über den freien oder versklavten Willen," *TheolGlaub* 60 (4-5, '70) 273-321.

The origin and the various stages of the controversy between the two men are examined and evaluated. Some of the difference in their positions can be attributed to their personalities. Erasmus was reserved, inclined to be skeptical yet to rely on authority. Luther was self-confident, independent and questioning with regard to authority.—J.J.C.

421. X. LÉON-DUFOUR, "Exégètes et Structuralistes," *RechSciRel* 58 (1, '70) 5-15.

Introduction to the methodological issues involved in an application of structural analysis to the work of exegesis [cf. §§ 15-571—573], based on discussions

between exegetes and structuralists. Both are concerned with questions of text and context, but the structuralists do not share the exegetes' concern for the history of a text or an author. The two groups are also separated by their different appreciation of the meaning of a text and the urgency of discovering it. —G.W.M.

422. R. N. LONGENECKER, "Can We Reproduce the Exegesis of the New Testament?" *TynBull* 21 ('70) 3-38.

In the NT exegesis of the OT text two kinds of exegesis can be observed. One founds itself upon a revelatory stance and is circumstantial in character; this we cannot imitate. In the other kind, the NT writers treat the OT in a more literal fashion, following the method of historico-grammatical exegesis, and this we can follow. As Christians, our commitment is to reproduce the apostolic faith and doctrine and not necessarily the specific apostolic exegetical practices. Orthodoxy has always distinguished between the descriptive and normative in church government, the apostolic office, the charismatic gifts, etc. In a similar way we can appreciate the manner in which the NT authors derived their interpretations of the OT, but we cannot assume that the explanation of their methods is necessarily the norm for our exegesis today.—J.J.C.

423. H. LYTTKENS, "Bibeltolkningen och dess problem" [Bible Interpretation and Its Problems], *SvenskTeolKvart* 46 (2, '70) 97-110.

Communications-theory and language-philosophy can show the biblical interpreter just how problematical biblical interpretation really is. The communication process, for example, involves a whole range of factors: the sender, his message, its codification, the medium or channel, the decodification by the receiver, and the message as understood by the receiver. Real communication depends on the interactions between the various components of the process.

Language-philosophy and semantics tell us that words and expressions seldom have a single meaning, and many words are vague in their very nature. This makes the interpretation of a text quite hypothetical. Moreover the intention of an author can be perceived with only partial accuracy. As for the religious interpretation of the Bible—which assumes that the Bible is revelation—the question is: Which criteria shall one use to establish what is normative, what is "the truth"? It is not useful to interpret one vague text with the aid of another equally as vague. The most workable criterion for religious interpretation of the Bible is the tradition of the church.—B.A.P.

424. P. MERKLEY, "New Quests for Old: One Historian's Observations on a Bad Bargain," *CanJournTheol* 16 (3-4, '70) 203-218.

The proponents of the new quest of the historical Jesus speak of a new and more adequate view of the science of history worked out by the theorists and generally endorsed by historians. R. G. Collingwood is invariably singled out as the representative of the new history. But the enthusiasm of the new questers

for him is based upon an egregious misunderstanding of his famous distinction between the inside and outside of events. Collingwood, an idealist, totally out of sympathy with anything redolent of existentialism, had no confidence whatever in the recoverability of historical "selfhood." In fact he states that biography is not a legitimate possibility for the historian. In sum, the new questers have constructed a definition of historical method which in effect explodes the function of history altogether. The claim that they are rebuilding theology upon an improved philosophy of history will not bear examination.

On the other hand, the champion of the original quest, A. Schweitzer, was a true historian. First, he was completely dedicated to the idea of recovering the facts of Jesus' life, and he believed that he had succeeded in establishing an authoritative portrait of his public ministry. Secondly, he held that honest historical science requires respect for all that natural science manifests about the regularity of the ways of nature; hence no miracles. Thirdly, he understood that history is "use-less," its sole function is telling and retelling the past, incorporating new evidence into the accounts as it proves itself. Many hold that Schweitzer gave up the search for the historical Jesus as fruitless. Actually a careful study of his work shows that he had succeeded in isolating what was knowable, but he did not find it particularly relevant. He then turned to his work on musicology and moral philosophy. The root of Schweitzer's theology was not history but mysticism.—J.J.C.

425. A. SAND, "Hermeneutische Prinzipien des Offenbarungsverstehens bei Rudolf Bultmann," *TheolGlaub* 60 (4-5, '70) 321-344.

Bultmann's hermeneutical principles are analyzed and criticized under these points. (1) Bultmann reproaches Catholic teaching for understanding revelation as a communication of knowledge which has nothing to do with an event. This is a distortion, for Catholic theology, though at times not emphasizing it enough, has always understood revelation as including a decision from man. (2) B takes Heidegger's philosophy as a principle for his interpretation, but this philosophy is too limited, and its fitness for the interpretation of the NT is not sufficiently clear. (3) B claims that revelation occurs only in the act, in a definite moment. Here he draws chiefly on Paul and John and passes over in silence much of the NT, especially the Synoptics, which make it clear that a teaching was disclosed which was also kerygma. (4) B claims that Jesus taught no ethics. In the sense of a complex system of conduct, the statement is true. But the Synoptic sayings about following Jesus, his commands, prohibitions, promises of reward, etc., call for a decision. (5) In B's explanation salvation would seem to be self-redemption. (6) He does not clearly explain the function of the church to direct men. (7) After all the demythologization one may wonder whether the kerygmatic connection with Jesus the crucified is not mythological and therefore to be eliminated. Also, sin would appear not to be really a moral fault. (8) Finally, when the gospel is demythologized, how is Jesus' death existentially of more import than the death of some other famous man, e.g. Socrates?—J.J.C.

426. J. H. STEK, "Biblical Typology Yesterday and Today," *CalvTheolJourn* 5 (2, '70) 133-162.

For P. Fairbairn, biblical typology was a divine pedagogical instrument for the progressive revelation of a system of spiritual truths about heavenly and eternal realities. For G. von Rad, it is a useful theological method by which men appropriate for themselves and proclaim to others their experiences of the self-revelation of God in history. In the light of the inadequacies of these two notions it becomes apparent what perspectives are required for a proper understanding of biblical typology. (1) Biblical typology is an interpretation of historical persons, institutions and events witnessed to by the Bible as having played a particular role in earlier salvation-history. (2) Biblical types are not symbols of spiritual realities which are to emerge later in the history of salvation. (3) The Scriptures are the writings in which men spoke from God, being moved by the Holy Spirit. (4) God exercises sovereign rule over all of history. (5) We must acknowledge the complete historicity of every human thought and word. (6) The unity of the Bible is to be found in Yahweh's covenantal relationship with Israel. (7) What God has done in Christ is both the climax and guarantee of the consummation of salvation-history. (8) The Lord of salvation-history progressively disclosed what the kingdom of God would be not only through prophetic word, but also by his providential control of history. —D.J.H.

Texts and Versions

427. K. ALAND, "Bemerkungen zu den gegenwärtigen Möglichkeiten textkritischer Arbeit aus Anlass einer Untersuchung zum Cäsarea-Text der Katholischen Briefe," *NTStud* 17 (1, '70) 1-9.

It often takes time for scholars to know and to accept the results of the latest studies, and the Western text is an example. It does not differ greatly from the Eastern in the 2nd century; the important divergence begins in the 3rd. In D we must carefully distinguish an older layer from the redaction of later time. Only if these two strata are carefully separated, is a solution of the much debated problem possible.

Von Soden's discredited Jerusalem text may be a warning against other 4th-century reconstructions, and it appears that the Caesarean text could suffer a similar fate. The possible existence of such a text is not denied, but it can only be established from MSS which show in their decisive readings that they agree with Origen or Eusebius, or better with both writers.

A recent study of M. M. Carder [§ 15-264] finds that MS 1243 is probably Caesarean. However, her methodology has serious defects, she fails to consider some valuable material and surprisingly identifies some of Aland's views with those of von Soden. Because text-critical studies have established that there were very great differences in the early text, we need to proceed cautiously in identifying a text as Caesarean. When the *Institut für neutestamentliche Textforschung*

has published its critical edition of the Catholic Epistles and after that the edition of the Pauline letters, for which the material is now ready, we will be better able to decide what was the original NT text and how it developed in the subsequent centuries.—J.J.C.

428. B. FISCHER, "The Use of Computers in New Testament Studies, with Special Reference to Textual Criticism," *JournTheolStud* 21 (2, '70) 297-308.

There are areas in NT research in which computers can make real contributions as in the production of larger concordances giving fuller contexts and variant readings, in making lists or tables illustrating morphology and grammar, and in collecting bibliographical information. Another important use for computers is in the field of NT textual criticism. Two stages in NT textual criticism must be distinguished. "In the first the relations between the manuscripts and the texts are defined on the basis of all their readings, irrespective of whether these readings are true or false: this stage is a purely mathematical process which can be done by a computer—indeed in so complicated a case as the New Testament it should be done by a computer." The second stage (judgment on the truth or falsity of readings, the recension of the original text and its subsequent forms, the reconstruction of the history of its transmission) is beyond the capacities of a computer. Information on how computers are being used in editing the *Novi Testamenti Graeci editio maior critica* [§ 14-774] is provided.—D.J.H.

Texts, cf. § 15-542.

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429. R. BARACALDO ET AL., "Una versión colombiana de los Santos Evangelios," *Mysterium* 26 (84-87, '67) 3-245.

This Spanish translation prepared for Colombia is prefaced by a few pages setting out the criteria employed and it is accompanied by explanatory notes.

430. H. BRUPPACHER, "Kleine Beiträge zu einer kommenden Revision der Zürcher Bibel, XIII," *KirchRefSchweiz* 126 (22, '70) 340-342. [Cf. § 14-778.]

(1) T. Rüschi [§ 15-34] is mistaken in believing that the projected revision of the Zurich Bible will not affect the utility of the concordance based on the 1954 Zurich translation. (2) Some 15 suggested corrections for OT and NT passages are enumerated.—M.A.F.

431. V. BURESH, "Czech Bibles," *AmBenRev* 21 (4, '70) 562-578.

Czech Bibles exist in printed form since before 1500. Czech versions date back at least as far as the 11th century. The article surveys early printed Czech versions, Moravian Brethren Bibles, the Halle Bible, Catholic versions, etc., and concludes that both the language and the literature of the Czechs were significantly influenced by their Bible translations, particularly during the Hussite period.—S.E.S.

432. J. FRANKOWSKI, "Biblia Tysiąclecia – jej wartość i znaczenie (De nova traductione Scripturae Sacrae in Polonia – vulgo 'Biblia Millennii')," *RuchBibLiturg* 23 (2-3, '70) 76-87.

E. Dąbrowski's *Nowy polski przedład Pisma Świętego z języków oryginalnych. Krytyczna ocena tzw. Biblii Tysiąclecia* [*The New Polish Translation of the Sacred Scriptures from the Original Languages: A Critical Evaluation of the so-called Millenium Bible*] (London, 1967), is strongly critical of many factors of the new translation: inadequately qualified collaborators; too much reliance on other translations, e.g., JB, or in the case of the Psalms, the 1945 Latin. While D's criticisms are well taken, he in turn is criticized for the total absence of any positive statement in his evaluation, notably his failure to accept the fact that this sorely needed translation is considered by all as provisory, a necessary and welcome first step in the right direction, and should be judged in that light. —J.P.

- 433r. *The New American Bible* [cf. *NTA* 15, p. 233].

G. S. SLOYAN, "The New American Bible," *LivLight* 7 (3, '70) 87-104.—A discussion of the translation's history along with several sample passages. "If this translation has a fault it is not that of obscurity, rather of a clarity which says what the text says, neither more nor less—plain, unvarnished, and direct." —D.J.H.

- 434r. *New English Bible* [cf. *NTA* 14, p. 239; §§ 15-31r—32r].

D. BROADRIBB, "Nova Angla Biblio" [New English Bible], *BibRevuo* 6 (3, '70) 141-150.—A brief description, discussion and critique of the NEB, including comparison with the RSV and the Jerusalem Bible.

- 435r. ———, *Idem*.

J. VOLCKAERT, "The New English Bible," *ClerMon* 34 (8, '70) 360-366.—A discussion of both OT and NT. One regrets that the 2nd edition of the NT did not undergo a more thorough revision. In most instances the changes consist in harmonizing the OT quotations with the NEB version. Not a few places could have gained from a more expressive rendering of Greek tenses. Also, overtones such as the idea of loving knowledge in 1 Cor 8:3 could have been profitably brought out.—D.J.H.

436. E. OIKONOMOS, "The New Testament in Modern Greek," *BibTrans* 21 (3, '70) 114-125.

A discussion of the difficulties encountered in translating the NT for the new translation published in 1968.

437. P. WUNDERLI, "Die mittelalterlichen Bibelübersetzungen in Südfrankreich," *ZeitRelGeist* 22 (2, '70) 97-112.

Biblical scholars have by and large sadly neglected the interesting pre-

Reformation Scriptural translations which originated in Southern France. This article aims at elucidating the linguistic peculiarities of the Provençal versions and their connection with the Albigensian and Waldensian movements. Special consideration is given to the MS of Jn 13—17 (Harley 2928, British Museum, first-third of 12th century), an entire NT text (Nr. 36, Bibliothèque du Palais des Arts, Lyons, second-half of 13th century), and several versions available at the Bibliothèque Nationale (*fr.2425*; *fr.6261*; *fr.2426*).—M.A.F.

NT General

438. E. FERGUSON, "Wine as a Table-Drink in the Ancient World," *Restor Quart* 13 (3, '70) 141-153.

"The ordinary table beverage of the Mediterranean world in Roman times was wine mixed with water. . . . This article will adduce some of the relevant statements from Greek, Roman, Jewish, and Christian authors of the Hellenistic-Roman period and call attention to some of the possible implications in the interpretation of certain New Testament passages" (Mt 11:18 f.; 26:27 ff. parr.; Jn 2:1 ff.; 1 Tim 5:23).

439. W. KÄSER, "Beobachtungen zum alttestamentlichen Makarismus," *ZeitAlt Wiss* 82 (2, '70) 225-250.

While the OT promises of salvation show the familiar patterns of Hebrew poetry, their content is distinctive. The major themes are the mutual relationship of Yahweh and man, the witness to life within the area of the Law, and the eschatological reorientation of that which is expected from Yahweh. In content they are the forerunners of the NT macarisms.—D.J.H.

- 440r. H. RÄISÄNEN, *Die Mutter Jesu im Neuen Testament* [cf. *NTA* 14, p. 247].

H.-F. WEISS, *TheolLitZeit* 95 (7, '70) 506-507.—R goes beyond previous study and presents a valuable contribution to the topic of Mariology in the NT. This work of sober exegesis, done in the light of tradition- and redaction-criticism and avoiding all theological rhetoric, deserves a wide audience.—D.J.H.

- 441r. L. RYDBECK, *Fachprosa, vermeintliche Volkssprache und Neues Testament. Zur Beurteilung der sprachlichen Niveauunterschiede im nachklassischen Griechisch*, Acta Universitatis Upsaliensis, Studia Graeca Upsaliensia 5 (Stockholm: Almqvist & Wiksell, 1967), 221 pp.

H. THESLEFF, *Gnomon* 42 (6, '70) 551-555.—The actual results of the investigation are less spectacular than R's optimistic conclusions may suggest. It is doubtful whether it is reasonable and practical to distinguish "standard Koine" as a linguistic sub-class. Possibly it is more useful to distinguish, in the Greek of the first two centuries A.D. as well as in Hellenistic Greek, various stylistic genres and various individual usages and preferences as well as numerous different kinds of compromise between spoken language and traditional style.—D.J.H.

442. P. VAN DEN BERGHE, "Evangelie en kritiek" [Gospel and Critical Attitude], *CollBrugGand* 16 (2, '70) 228-239.

Is the attitude of the gospel a critical attitude? The gospel contains many critical utterances and many condemnatory sayings. Their root is Jesus' insight about the supereminent value of the kingdom of God and, at the same time, about the blindness of man. Jesus' criticisms vary in form and content depending on who his listeners were: the rich, the Pharisees, lawyers or disciples. Paul, for his part, strongly criticized the Jewish conception of righteousness through Law. Modern criticism of society's real injustices, untruth or egotistical conservatism, can justly appeal to the gospel message spirit. Nevertheless the genuine spirit of criticism in the gospel, as it puts man face to face with God, is much broader and deeper, more radical and more personal. Because it springs ultimately from the Good News about God's grace, it is also much more constructive.—J.L.

443. J. I. VICENTINI, "El kerigma en el ministerio de la palabra," *RevistBíb* 32 (2, '70) 117-129.

The kerygma of the apostles is first studied in its terminology and its content as proclaimed to pagans in the Pauline Epistles and in the Acts. Next the characteristic qualities of the apostolic kerygma are examined and its place in the ministry of the word. Finally, some practical conclusions are drawn for more effectively presenting the Christian message today.—J.J.C.

Word Studies

444. L. C. ALLEN, "The Old Testament Background of (*pro*)*horizein* in the New Testament," *NTStud* 17 (1, '70) 104-108.

It is generally accepted by exegetes that Rom 1:3-4 is a creedal formula and that Paul incorporated into it an older Christological statement in order to demonstrate the orthodoxy of his gospel. "Son of God" in v. 4 is commonly derived from Ps 2:7. The thesis presented here is that the accompanying verb *horisthentos* and most of the NT instances of (*pro*)*horizein* come from the same source. "You are my son" was the coronation decree of Yahweh: Christ was decreed to be Son of God. In each case the verb occurs in a context from which Ps 2 and/or Christ's sonship is not far removed.

This divine decree had great influence upon the thinking of the early church. It was taken up repeatedly and with ever widening ramifications (Rom 1:4; 8:29; Acts 2:23; 4:25; 10:42; 1 Cor 2:6 ff.; cf. Lk 22:22). "From the resurrection it veered in application to the Cross. From an individual fulfilment in Christ it branched out into a collective interpretation. From the Easter promulgation it moved back to a deliberation framed before the world's foundation. Such is the theological edifice that was built upon the substructure of the decree of Ps. ii."—J.J.C.

445. R. E. DAVIES, "Christ in Our Place—The Contribution of the Prepositions," *TynBull* 21 ('70) 71-91.

The paper considers the use of *anti* and *hyper* with the genitive when speaking of the death of Christ. *Anti* always has the idea of equivalence, substitution or exchange, but never the meaning "on behalf of," "for the sake of." Mk 10:45 therefore can only mean that the life of Christ was given up in death in exchange for the forfeited lives of the many. *Hyper* may and often does include the idea of "instead of" and, if the context warrants it, may be so understood. In the NT *hyper* is used much more extensively than *anti*. One reason may be that in the Greek of the NT period *anti* suffered a great reduction in use. Another reason is that *hyper* is employed by the NT writers to express both its meanings, that Christ died for our sakes and in our stead, while *anti* would express only the latter meaning. "In other words, while *anti* could express the fact that Christ died in our place, it could not of itself state that this death was for our benefit and for our good, and therefore *hyper*, which can express both these ideas, is used."—J.J.C.

446. J. D. G. DUNN, "A Note on *dōrea*," *ExpTimes* 81 (11, '70) 349-351.

The word *dōrea* usually refers to the Holy Spirit, and the phrase *hē dōrea tou theou* was well known in the early church as a standard expression for the gift of the Holy Spirit which constituted a man a Christian. It was certainly used as such by both Luke and John, and the way it appears in Paul and Heb demonstrates familiarity with this technical sense.—D.J.H.

447. M. H. GRUMM, "Translating *Kēryssō* and Related Verbs," *BibTrans* 21 (4, '70) 176-179.

The use of the verb *kēryssō* with the direct object suggests activity rather than just saying something. *Kēryssein* is "God's action for men communicated to men, applied to them toward God's purposes." The words *euaggelizomai*, *kataggellō* and *diamartyromai* have similar usages and meanings.—D.J.H.

- 448r. R. JOLY, *Le vocabulaire chrétien de l'amour est-il original?* [cf. § 15-58r].

J. GIBLET, "Le lexique chrétien de l'amour," *RevThéolLouv* 1 (3, '70) 333-337.—The work attacks the views of C. Spicq (*Agapè*, 1955) by attempting to show the decline of *philein* (in the sense of "love") and the rise of *agapan* in the spoken language even prior to the Christian era. It is difficult to justify J's exclusion of poetry from the materials examined and to accept his interpretation of the evidence. He is correct, however, in his criticism of Spicq's semantic analysis.—G.W.M.

449. P. S. MINEAR, "An Apocalyptic Adjective," *NovTest* 12 (2, '70) 218-222.

Almost half of the NT occurrences of the adjective *meγas* are found in Rev where it suggests the momentous reverberations of God's action toward his

people, the action of demonic and Babylonian realities, and the issues at stake in the contemporary struggles. With this word John is describing the human reactions implicit in the encounter with ultimate power and authority—the *mysterium tremendum*. Acquaintance with the complex functions of *megas* in Rev may help the translator to spot those functions even in contexts which do not at first sight belong to the eschatological milieu. For example, Mk 15:34 and 37 refer to the *phōnē megalē* of Jesus; Matthew expands on this eschatological sense by mentioning the earthquake, the riven rocks, the opened tombs, resurrection of the saints, etc.—D.J.H.

Bulletins

450. C. E. ARMERDING AND W. W. GASQUE, "A Bibliography for Christians: Part I. The Bible as a Whole," *ChristToday* 15 (3, '70) 122-125.

The first of several installments, this list contains annotated entries on over 75 books (translations, general studies, concordances, dictionaries, encyclopedias, atlases, geographies, archaeological and hermeneutical books, one- and multi-volume commentaries, journals and bibliographical aids) helpful to Bible study.

451. E. BEST, "New Testament Scholarship Today," *BibTheol* 20 (3, '70) 18-22.

A brief survey of trends and developments in NT research over the last two decades, with particular attention to the influence of R. Bultmann.

452. M. BOUTTIER, "Bulletin de Nouveau Testament," *ÉtudThéolRel* 45 (4, '70) 391-410.

Summaries and evaluations of recently published books on various aspects of NT study.

453. M. GILBERT ET AL., "Bibliographie. I. Écriture Sainte," *NouvRevThéol* 92 (7, '70) 673-724.

Notices, analyses and brief critical reviews of over 75 recent publications on Scripture. The NT books (40 in all) are gathered under various convenient headings.

454. O. KUSS, "Neuere Literatur zum Neuen Testament," *MünchTheolZeit* 21 (1, '70) 57-71.

Brief summaries and appraisals are given for 28 books—the German version of the one-volume Bible of Jerusalem, dictionaries, commentaries, interpretations of the person of Jesus, the history of his times, exegetical and theological studies on the Synoptics and Paul, and finally an ecumenically oriented presentation which argues that the diversity evident in the NT offers a pattern for diversity in the church of our day.—J.J.C.

455. P. SALMON ET AL., "Bulletin d'Écriture Sainte," *EspVie* 80 (37, '70) 514-519.

P. Salmon reviews the new edition of the Vulgate, J. Perron analyzes half a dozen books on Jesus and the Gospels and É. Cothenet discusses A. Paul's 1969 study of the relations between Qumran and Karaism.

456. C. STUHLMUELLER, "The Search for God's Word: a selective review of recent biblical literature," *CrossCurr* 20 (3, '70) 301-314.

An analysis and critique of recent publications, mainly in the areas of inspiration and hermeneutics.

457. M. TRÉMEAU, "Chronique de Spiritualité. I. Écriture Sainte," *EspVie* 80 (40, '70) 557-559.

Accounts of 5 recent popular volumes on NT theology and spirituality.

458. C. WIÉNER, "Bulletin biblique," *MaisDieu* 103 ('70) 128-137.

Comments on about 20 recent French books on both Testaments.

GOSPELS—ACTS

Gospels (General)

459. A. FEUILLET, "Les prérogatives de Pierre et de ses successeurs d'après les Évangiles," *EspVie* 80 (37, '70) 509-514.

While the power to bind and loose is probably granted to the Twelve as a group in Mt 18:18, in 16:19 the same power is attributed to Peter as an absolutely unique function. Eph 2:20 speaks of the apostles as the "foundation," but in Mt 16:18 Peter is the rock on which the church is founded. In Gal Paul's defense implies Peter's special authority, and in Lk 22:31-32 Peter is said to have special assistance in guarding the faith of the church. Jn 21:15-17 is an incontestable attestation of Peter's primacy in which Jesus' role as good shepherd has been confided to Peter.—D.J.H.

460. N. PERRIN, "The Literary *Gattung* 'Gospel'—Some Observations," *Exp Times* 82 (1, '70) 4-7.

Accepting the designation "Son of God" as a common ground with his opponents, Mark interprets the title in terms of "Son of Man." He uses "Son of Man" to describe Jesus' future apocalyptic activity as well as his past earthly ministry. In 8:27—10:52 and especially 10:45 Mark shows that the true Christology must include the element of suffering and that true discipleship consists of being prepared to follow in the "way" of the cross. This analysis suggests that a Gospel is "a narrative of an event from the past in which interests and concerns of the past, present and future have flowed together." The same dynamic is found in the Jewish Passover haggadah. Matthew with his emphasis

on the church, Luke with salvation-history and John with the eternal present do not maintain the free flow among past, present and future found in Mark.—D.J.H.

461r. W. WINK, *John the Baptist in the Gospel Tradition* [cf. *NTA* 13, p. 275; §§ 15-75r—76r].

C. PAYOT, "Jean-Baptiste censuré," *ÉtudThéolRel* 45 (3, '70) 273-283.—The volume demands attention because it recapitulates the findings of earlier studies, gives a clear and coherent interpretation of all the Gospel traditions relevant to John the Baptist (except the baptism of Jesus), and employs the redaction-history method. A lengthy summary of W's work leads the reviewer to compare the early church's treatment of John the Baptist to the activity of censoring in Freudian theory.—D.J.H.

Jesus

462r. S. G. F. BRANDON, *Jesus and the Zealots* [cf. *NTA* 12, p. 133; § 15-81r].

D. RYAN, *TheolRev* 66 (1, '70) 20-25.—While B raises interesting questions concerning Jesus' relationship to the political and revolutionary movements of his age, his own reconstruction is far from being satisfactory. B's interpretation of the NT texts begins from the assumption that Jesus was actually involved with these movements. The treatment of passages such as Mk 12:17, the entrance into Jerusalem, the cleansing of the Temple, the incidents in Gethsemane and the freeing of Barabbas is somewhat superficial. His appeal to the fact that one of the disciples was a Zealot is illogical; another disciple was a tax-collector! Finally, B fails to recognize the entrance into Jerusalem and the cleansing of the Temple as symbolic actions in the tradition of the OT prophets.—D.J.H.

463r. H. BRAUN, *Jesus* [cf. *NTA* 14, p. 107; § 15-84r].

L. GOPPELT, "Jesus nur als Mensch gedeutet," *LuthMon* 9 (8, '70) 437-438.—In his evaluation of the sources B accepts the positions which Bultmann developed in the 1920s and ignores the important developments of the last 15 years. Moreover, it is questionable whether Jesus' statements concerning man's ethical stance are presented in an appropriate manner.—D.J.H.

464r. H. CONZELMANN ET AL., *Zur Bedeutung des Todes Jesu* [cf. *NTA* 12, p. 267].

L. SABOURIN, "Significatio mortis Jesu," *VerbDom* 47 (5, '69) 298-302.—A summary of the articles followed by a critique. These studies emphasize the theology of the cross and minimize the salvific meaning of the resurrection. This is not surprising, because the Reformers interpreted the redemption especially as a penal substitution. But the death of Jesus and his resurrection can and should be understood as one sacrificial transition to God. In this perspective the resurrection together with Jesus' death has its proper function in sacrificial redemption (cf. Rom 4:25).—J.J.C.

465. C. Duquoc, "The Hope of Jesus," *Concilium* 59 ('70) 21-30.

Not only is Jesus the bulwark of our hope through his resurrection, but also he is the one who showed hope in the darkness of our history. Jesus refused to accept the messianic identity spelled out according to the criteria of traditional Jewish messianism. Rather, for him the kingdom of God involved deliverance of self to God and serene audacity in the midst of opposition. To yield to the messianic temptations would have been to sacrifice to the immediacy of the kingdom. "The Kingdom is first of all this link between the Father and the Son Jesus. It is this communion which excludes all designs for power. It is the experience of Jesus in the darkness of God's silence. This experience is the foundation of what he hopes for: that God may be all in all men."—D.J.H.

466r. D. FLUSSER, *Jesus* [cf. *NTA* 14, p. 349; § 15-88r].

C. JOURNET, "Un livre juif sur Jésus," *NovVet* 45 (2, '70) 132-139.—In the course of an extensive summary reservations are expressed concerning F's interpretation of Jesus' attitude toward the Law, the parallel drawn between Mt 11:25-27 and the hymns discovered at Qumran, and denial that Jesus conceived of himself as Suffering Servant and Son of Man. F seeks to depict Jesus as retaining the values and aspirations of the Judaism of his time; whatever contradicts this picture is neglected.—D.J.H.

467. W. KWIATKOWSKI, "Formalna budowa własnej apologii Jezusa z Nazaretu (La structure formale de l'apologie de Jésus de Nazareth)," *StudTheol Vars* 8 (1, '70) 79-139.

Among the authentic biographical statements of Jesus, one must distinguish between his declarative ("claim") statements and the motivation statements demanded by the claim. Between both there exists the logical relationship of implication, which emerges as the basic formal element of Jesus' personal apologetic. The predominant implications (26 have been tabulated and studied) are contained in Jesus' "claim" statements which include genetic and functional claims, each of which implies in turn communal claims, and both imply motivation claims in the personal as well as the dynamic sense. Such a structure, based on a fundamental law of logic, has rendered the apologetic valid over all these centuries.—J.P.

468. J. F. O'GRADY, "The Attitudes of Jesus of Nazareth," *BibToday* 50 ('70) 86-92.

Jesus was original in his ability to manifest the transcendence of God in the ordinary ways of human life. While he respected the Law, he interpreted and lived it freely in the light of his filial relationship to the Father and his effective love for men. He never denied the need for public worship, but he renewed its meaning by relating it to the life of man interiorly and exteriorly. In the face of the great social pressure exerted by the Pharisees and scribes he always remained free.—D.J.H.

469. H. RIESENFELD, "Till frågan om den historiske Jesus" [On the Question of the Historical Jesus], *SvenskExegArs* 34 ('69) 51-76.

Against the radical form-critics and demythologizers it must be argued that the kerygma, if it is worthy of faith at all, must correspond to certain fundamental historical verities. The Gospel traditions are in the main based on historical realities, and the church's Christological formulations are reflections grounded on Jesus' own self-understanding.—B.A.P.

470. W. SCHMITHALS, "Noch einmal: Historischer und biblischer Jesus," *EvangKomm* 3 (7, '70) 416-418.

A reply to T. Lorenzmeier's criticisms [§ 15-95] to a previous article [§ 14-830]. The historical Jesus is the creation of the last two centuries when theologians and critics sought by means of historical methods to obtain an accurate picture of the earthly Jesus—his life, preaching and conduct. But this historical Jesus is foreign to the NT itself where no distinction is made between the historical Jesus and the kerygmatic Christ. The various images of the earthly Jesus (eschatological preacher, social revolutionary, absolute personality, etc.) are in the final analysis dogmatic representations. The historical Jesus cannot conquer sin and death or bring peace, joy and freedom; only the biblical Christ Jesus has these powers.—D.J.H.

471. H. SCHÜRMAN, "Die Symbolhandlungen Jesu als eschatologisches Erfüllungsszeichen. Eine Rückfrage nach dem historischen Jesus (Schluss)," *BibLeb* 11 (2, '70) 73-78. [Cf. § 15-98.]

The common tradition of the Evangelists indicates that in the Eucharist Jesus' gift is interpreted both eschatologically and soteriologically. He had often described the kingdom as a banquet, so that an eschatological significance would be natural and the disciples would understand that they were being promised salvation. Furthermore, Jesus' death is the means of this eschatological salvation—an idea which would not be difficult for the hearers, since contemporary Judaism believed that a martyr could die as the representative of his people and for their benefit. As God's judgment on the world, Jesus' death was both the end of history and the inauguration of the eschatological world of God. The arguments here proposed, it is true, do not establish with certainty a continuity between the sacramental church and the eschatological symbolic actions of Jesus, yet the individual observations converge to form a general picture, which is a great deal in any historical reconstruction.—J.J.C.

472. H. WANSBROUGH, "Event and Interpretation: VII. Jesus the Wonder-worker," *ClerRev* 55 (11, '70) 859-867.

Recognition that miracle-stories were the stock in trade of any biographer in Jesus' time, that Jesus himself seems to have been reticent or even unfavorable in his attitude toward miracles, and that the Gospels themselves have no word for miracle has led biblical scholars and theologians to regard miracle-stories

as a genuine part of revelation rather than as an external guarantee of it. Jesus' signs are not just random actions showing extraordinary superiority to nature but are directed to revealing certain aspects of his person.—D.J.H.

Christology

473. C. BURGER, "*Jesus als Davidsohn. Eine traditionsgeschichtliche Untersuchung*. Diss. Tübingen 1968," *TheolLitZeit* 95 (4, '70) 311-312.

Summary of a dissertation on the history of the concept of Jesus' Davidic sonship in primitive Christianity; the work is published under the same title (1970) [cf. *NTA* 14, p. 348].

474. J. S. CROATTO, "El mesías liberador de los pobres," *RevistBib* 32 (3, '70) 233-240.

The figure of the "poor" messiah prefigured in the OT (e.g. Zech 9:9) was fulfilled in the person of Jesus who came to the poor as messiah. He liberated the poor by becoming poverty personified.—M.A.F.

475. B. D. LARSEN, "Kristi tjenergerning" [The Work of Christ as Servant], *Catholica* [Copenhagen] 27 (1, '70) 24-35.

An analysis of the language of service and the role of Christ as servant in the Gospels.

476. B. M. NEWMAN, "Towards a Translation of 'the Son of Man' in the Gospels," *BibTrans* 21 (3, '70) 141-146.

Whatever may have been the historical background or the precise meaning Jesus himself had in mind, the Evangelists always identified the Son of Man with Jesus and with none other. Moreover, the basic attributes of the Son of Man as seen in all four Gospels are essentially the same: he speaks and acts with divine authority, is completely obedient to God, accepts the limitations of humanity, came to redeem men, and is the one whom God has appointed to be the judge of all. The translator must render the phrase so that it is immediately evident to the reader that Jesus is speaking of himself and not of another person. Since the phrase "Son of Man" is at best a zero translation in most languages, the translator should look for a descriptive phrase in the receptor language which will emphasize the fact that the Son of Man is the one who speaks and acts with divine authority.—D.J.H.

477. J. F. O'GRADY, "Jesus as Prophet: the Problem of His Knowledge," *ChicStud* 9 (3, '70) 243-250.

In revealing the Father and proclaiming the kingdom, the life of Jesus assumes the character of the prophets of Israel. Thus he possessed two orders of knowledge: "a knowledge acquired in accord with his culture and times and a prophetic knowledge which enabled him to assume and fulfill his mission as revealer of the Father."—D.J.H.

478. M. VIET, "Messias," *EvangErz* 22 (6, '70) 221-233.

A survey of the OT and NT evidence for the term "messiah" along with reflection on the relevance of the concept for modern faith. Specific reference is made to Mk 8:27-30.

The Resurrection

479. G. DE ROSA, "Il cristiano di oggi di fronte alla Risurrezione di Cristo," *CivCatt* 121 (2885, '70) 365-377.

At Rome in the spring of 1970 Catholic scholars held a symposium on the resurrection, and some of the conclusions of the group are here presented. Contrary to the views of R. Bultmann and W. Marxsen, the resurrection is held to be an objective fact, independent of faith. The resurrection means that the Father has glorified the sacred humanity of Jesus, imparting to it a new and transcendent life. E. Dhanis showed that only the resurrection explains certain facts, e.g. the empty tomb, the apparitions, the paschal faith. On the question whether the resurrection was a historical fact, the answer would be that it was not directly historical, but indirectly so, i.e. because connected with facts which are directly historical.

A study of the witnesses to the resurrection establishes that the statement "Christ is truly risen" was the first and spontaneous reaction of the primitive community to the apparitions. A historian would have no reason to deny that Mary Magdalene visited the tomb of Jesus and found it empty. Though the empty tomb as such does not prove the resurrection, it serves as a confirmatory argument. Some Catholics have held that Jesus' body could have remained in the grave, that the resurrection is not the transformation of the earthly body, but the permanence of the ego, and that the body of Jesus' renewed existence originates not in the tomb but in heaven. However, if God created a new body for Jesus, this would not be a resurrection but a new creation. Furthermore, since Jesus died in his earthly body, it seems fitting that he should be glorified in it.—J.J.C.

480r. C. F. EVANS, *Resurrection and the New Testament* [cf. *NTA* 14, p. 352].

C. F. D. MOULE, *Theology* 73 (604, '70) 457-459.—The book is a scrupulously careful and scholarly analysis of what the NT says about resurrection; also excellent is the acute and sensitive inquiry into the meaning of resurrection and its relation to exaltation. One cannot help wishing that the lapidary formulations made in the course of the investigation had been brought together and repeated in a closing chapter of positive conclusions. More specifically, the identification of the disciples' return to Galilee with a prediction of "scattering" or "flight" raises needless difficulties. Furthermore, it still seems "sheer credulity to entertain the notion that Mark meant his Gospel to end at 16:8." Finally, there is a tendency to be hard on Luke and approving of John, "but I suspect they stand or fall closer together than is sometimes allowed."—D.J.H.

481. W. R. FARMER, "The Resurrection of Jesus Christ," *RelLife* 39 (3, '70) 365-370.

A study of Paul, especially 1 Cor 15, makes it clear that he would not have believed for a moment that Jesus came back to life in a body of flesh and blood. On the other hand, the Gospel stories imply exactly such a body. Yet Paul equates the appearance to him with those of the other apostles, and in the controversy over his right to be called an apostle, the Gospel stories were not used against him. The solution seems to be that the latter are later and post-apostolic. "Actually, all Christians really know about the resurrection firsthand is what is witnessed to by the Spirit. If God's Spirit has witnessed to our spirits that we are the sons of God, and if we believe that God's Spirit is the Spirit of Jesus Christ, then we know as certainly as it can be known that Jesus Christ is not dead, but living."—J.J.C.

482. R. MICHIELS, "Notre Foi dans le Seigneur ressuscité," *CollMech* 55 (3, '70) 227-252.

The study examines the global meaning of the resurrection. The NT presents Jesus' resurrection as a real event on the part of God, his last and decisive action in the divine revelation given us concerning his Son. The resurrection is not a historical fact, but it occupies a place in our history. For Jesus the resurrection is his glorification and divinization, and henceforth he leads a life totally transcendent or divine in comparison with his previous earthly life.

The resurrection of Jesus had historical incidence, i.e. it was an event which influenced our history. Recently Catholic exegetes consider the visions of the disciples as subjective, psychological experiences which made known to them a reality which remained invisible to them. This revelation is essentially a reality of faith. The empty tomb was not the basis for the resurrection faith, but it was an external, palpable, concrete sign of the interior experiences which were the apparitions. The narratives of the appearances are not eyewitness accounts, nor are they fables, but they preserve the expression of our faith in the risen Savior.

In fine, we should consider the resurrection under all its aspects as a reality of faith with many dimensions. Christianity is essentially a religion of hope, and belief in the resurrection is belief in God's salvific fidelity throughout the course of history, both of our personal history and the history of the human community. The idea of the resurrection profoundly influences all life, the entire world and all reality, because the hope it engenders transforms life, the world and all reality.—J.J.C.

Synoptics

483. K. BERGER, "Zu den sogenannten Sätzen heiligen Rechts," *NTStud* 17 (1, '70) 10-40.

E. Käsemann's thesis which claims certain NT sayings are *Sätze heiligen Rechtes* (statements of sacred law) is based upon a classification of Bultmann

which unfortunately mixes together form, content and life situation. The present article is concerned especially with the form of these statements. After a scrutiny of several variations in this form, seven reasons are listed for rejecting Käsemann's thesis which rests upon two assumptions: first, that these sayings are legal statements; secondly, that Jesus and the Spirit-directed community had no concern for law or legal system.

A form-critical study shows that there is no basis for classifying the texts adduced by Käsemann as statements of sacred law whose *Sitz im Leben* was the proclamation of prophets. These texts do not have the form of legal statements. Forms and material resembling Wisdom literature became on Jesus' lips apocalyptic instruction and exhortation. But even here it is not completely certain that the future mentioned in these sayings is the time after the beginning of judgment. Most likely the introductory clause "Amen, I say to you," gives the logion the character of a teaching about hidden or future things. Even where the sentence form because of the presence of *enochos* can be shown to resemble Hellenistic sacred law, one cannot speak of a law prophetically or cultically proclaimed. There is, consequently, no foundation for describing these sayings as statements of sacred law, and Mt 5:21 ff. shows that they have the same *Sitz im Leben* as sayings derived from the Wisdom tradition.—J.J.C.

484. H. P. HAMANN, "Sic et Non: Are We So Sure of Matthean Dependence on Mark?" *ConcTheolMon* 41 (8, '70) 462-469.

The two Gospels should be compared without taking Lk into account. Mk 4:11 seems to be a shortening of Mt 13:13-15. The strongest argument for Markan non-dependency is the omission of the stories found in the first two and last two chapters of Mt. Examples of Mk's clarifying Mt include Mk 7:18; 10:30. The obvious Jewish character of Mt argues for its priority. This Gospel should be considered as earlier than the mission to the Gentiles. Arguments for Markan priority have been overstressed and arguments pointing to an opposite conclusion have been ignored.—J.O'R.

485r. E. P. SANDERS, *The Tendencies of the Synoptic Tradition* [cf. *NTA* 13, p. 403; § 15-124r].

H. F. D. SPARKS, *JournTheolStud* 21 (2, '70) 469-473.—It is worth emphasizing that if there is nothing in Sanders' evidence which tells in favor of the "two-document hypothesis," there is equally nothing which tells against it. By adding up the figures for each Gospel into two total sums, Sanders has concluded that the generalization that Mt abbreviates Mk is unwarranted. However, analysis of the individual pericopes shows that Mt nearly always takes fewer words to tell a story than Mk does.—D.J.H.

486. A. W. ARGYLE, "M and the Pauline Epistles," *ExpTimes* 81 (11, '70) 340-342.

There are striking parallels between sayings of Paul and sayings of Jesus found in Mt's special material (Mt 5:17 and Rom 3:31 and 10:4; Mt 5:37 and 2 Cor 1:18-19; Mt 10:16 and Rom 16:19 and Phil 2:15; Mt 22:40 and Rom 13:10 and Gal 5:15; Mt 24:31 and 1 Thes 4:16 and 1 Cor 15:52). Moreover, Mt and Paul both use the term *ekklēsia*, attach special importance to Peter, refer to not conferring with "flesh and blood" in Gal 1:16 and Mt 16:17, and have a common vocabulary. These affinities between M and Paul strengthen the case for the authenticity of the material in M.—D.J.H.

Mt 3:16, cf. § 15-518.

487. [Mt 5—7] M. HENGEL, "Leben in der Veränderung. Ein Beitrag zum Verständnis der Bergpredigt," *EvangKomm* 3 (11, '70) 647-651.

Analysis of the Sermon on the Mount shows that the kingdom is not a condition to be achieved by human activity but a consequence of God's saving power. Jesus summons the scorned and despised, and this call effects such a change that the sick are restored to health, the outcasts participate in society, etc. His preaching opens the door to freedom by destroying every religious, ethical or political self-righteousness. It is the mirror of a life in transition toward the promise of freedom and a lived faith. The article concludes with observations on change in the modern world in the light of this understanding of Mt 5—7.—D.J.H.

- 488r. [Mt 5—7] H.-T. WREGE, *Die Überlieferungsgeschichte der Bergpredigt* [cf. *NTA* 12, p. 398; § 15-139r].

D. LÜHRMANN, *TheolLitZeit* 95 (3, '70) 199-200.—W has not offered sufficient proof for his thesis that Mt 5—7 and Lk 6:20-49 depend not on a common written source but on different oral traditions. While it is good that once more the hypothetical nature of the two-source theory should be demonstrated, this theory still remains the most convincing explanation of the evidence.—D.J.H.

- 489r. [Mt 5:3-12] J. DUPONT, *Les Béatitudes*, Tome II [cf. *NTA* 14, p. 349].

A. DESCAMPS, *RevThéolLouv* 1 (3, '70) 338-343.—Extensive summary of the argument. Dupont concludes that Jesus used the first three of the four "original" Beatitudes to refer to the materially poor, etc., but when he seeks an analogy in Jesus' sayings about children and sinners, his argument is harder to accept. On the whole the book is a masterful treatment of sources, but in assessing its major conclusions it might be more profitable to conceive of the ministry of Jesus as having two phases, in the second of which he focused his preaching more on interior dispositions than on material conditions.—G.W.M.

490. [Mt 5:3-12] R. KIEFFER, "Vishet och välsignelse som grundmotiv i saligprisningarna hos Matteus och Lukas" [Wisdom and Blessing as Basic Motifs in the Beatitudes in Matthew and Luke], *SvenskExegÅrs* 34 ('69) 107-121.

It has been argued, most recently by E. Lipiński [§ 13-507], that the "beatitude" must be distinguished from the "blessing." But even in the OT the antitheses *hōy—'ašrēy* and *'ārûr—bārûk* are not so independent of one another as some think, and in later literature the differences tend to break down completely. In Mt and Lk the word *makarios* carries a "wisdom" perspective, according to which the one who aspires to wisdom and has certain virtues is "happy," as well as a "blessing" perspective, which applies to God's elect ones, including paradoxically the poor and unfortunate. Thus "wisdom" receives a new, eschatological dimension, and the ancient Covenant with all of its demands for the rights of the poor is upheld.—B.A.P.

491. B. PRETE, "Il senso dell'espressione *hoi katharoi tē kardia* (Mt. 5,8)," *RivistBib* 18 (3, '70) 253-268.

So far no satisfactory interpretation of the expression "pure of heart" (Mt 5:8) has been forthcoming. The problem is to find out what is the decisive factor that led the Evangelist to add this phrase to the Beatitude. The OT gives one clue for a correct interpretation. It does not distinguish one group from another, but this purity of heart must characterize all the followers of Christ; it is not a special virtue which one may or may not have, but a basic element in any Christian. The Jews had their own purity; the purity required by Jesus, however, is not simply a deepening of this older purity, but a new one. To define the meaning or nature of this purity one must examine all the relevant evidence from the Gospel such as Mt 5:26 and 7:14, both dealing with purity. Luke did not retain this expression which formed part of the original saying of Jesus, because it was unintelligible for a Greek audience. Matthew kept himself within the Judaeo-Christian tradition. Luke spoke another language though mediating the same gospel message.—C.S.

492. G. SCHWARZ, "Matthäus V. 13a und 14a: Emendation und Rückübersetzung," *NTStud* 17 (1, '70) 80-86.

A critical examination of the logion shows that neither the salt nor the light comparison is relevant or acceptable in the context. It is suggested that by a retranslation into Aramaic one may discover the original Greek text which would be:

*Este/ hymeis/ ho lychnos/ tou laou,
este/ hymeis/ to phōs/ tōn ethnōn.*

Several arguments support the proposed reading, especially its clarity, its logical sequence and its poetic structure. Jesus has taken Isa 43:6cd and applied it to his people and to the Gentiles and shown that the disciples are to be a

light for both groups. The Matthean church, however, which was opposed to universalism, re-Judaized the saying, substituting *gēs* for *tou laou* and replacing *tōn ethnōn* by *tou kosmou*.—J.J.C.

493. [Mt 5:32] P. NEPPER-CHRISTENSEN, "Utugtsklausulen og Josef i Matthaesevangeliet" [The Fornication Clause and Joseph in the Gospel of Matthew], *SvenskExegArs* 34 ('69) 122-146.

B. Fjärstedt's contention [§ 14-145] that the fornication clause in Mt 5:32 and 19:9 is natural in a Gospel which is directed to Jewish-Christian readers, and which in its birth-narrative has dealt with a legal problem concerning divorce, is unconvincing. The viewpoints of the Matthean school in Mt 5 and 19 are essentially different from the traditions taken over by the early Jewish Christians, and there is no reason to think that the fornication clause in Mt is placed there for the sake of Jewish-Christian readers. Further, there is no reason to believe that Mt 1:18 ff. has exerted any influence at all on the insertion of the fornication clause in the composition of Mt.—B.A.P.

494. R. J. TAYLOR, "Divorce in Matthew 5:32; 19:9. Theological Research and Pastoral Care," *ClerRev* 55 (10, '70) 792-800.

Even though they affirm as absolutely authentic Christ's prohibition of divorce, some Catholic exegetes are saying that divorce was permitted in Matthew's community. Just as Paul in 1 Cor 7:11 could allow for separation, so Matthew could be adapting the teaching of Christ to concrete situations where the ideal could not be reached. Also, biblical scholars are emphasizing the covenantal structure of marriage. We might ask whether a covenant still exists when the partners are irrevocably separated.—D.J.H.

495. R. C. TANNEHILL, "The 'Focal Instance' as a Form of New Testament Speech: A Study of Matthew 5:39b-42," *JournRel* 50 (4, '70) 372-385.

Form-critical analysis cannot rest content with a merely historical or sociological perspective, but must "recognize that form is not something incidental to the content of language but determines the way in which the speaker communicates and so the nature of what is communicated." Such attention to the language itself is directly relevant to the hermeneutical task, since continuity between the original language event and the new one demands continuity between the forms of language used.

Mt 5:39b-42 betrays a consciousness of form since (1) each of the four sayings is about the same length and (2) each has parallel syntax. Further, each saying is both specific and extreme. The formal parallelism establishes a pattern which can be extended by the hearer to other instances, i.e. it is an open-ended series. Vv. 39b-42 do not speak merely of nonresistance. An *action* is commanded in each case, an action precisely the opposite of our natural tendency in the situation. Such tension is essential to the way this mode of language functions. The command becomes the focal point of the field of situ-

ations to which it indirectly refers. The "focal instance" is "the focus or point of clarity within a larger field of reference of which the instance is a part, a field which appears because of the tension in this extreme instance. The focal instance, then, is characterized by (1) specificness and (2) extremeness. Extremeness means that it stands in deliberate tension with ordinary human behavior. Specificness means that there is a surprising narrowness of focus due to the desire to present an extreme instance."

The "focal instance" as a mode of language is then contrasted with the "legal rule" (e.g. Mt 5:32) which means only what it says explicitly and must be adjusted explicitly to different legal situations. The "focal instance" starts the hearer thinking in a definite direction. Its meaning for a particular situation becomes apparent through the imaginative shock felt by the serious hearer. Other examples of "focal instance" in the Synoptics are indicated.—S.E.S.

496. P. HOFFMANN, "Der ungeteilte Dienst. Die Auslegung der Bergpredigt V (Mt 6,1-7,27)," *BibLeb* 11 (2, '70) 89-104. [Cf. § 14-853.]

The pericopes in the chapters are examined one by one. The conclusion of the Sermon on the Mount (7:13-27) makes it clear that Matthew's explanation of Jesus' message culminates in a critique of certain groups within the church. In his controversy with Jewish teaching, the Evangelist has at the same time set forth the norm for deciding controversies within the church of his day. False Christian prophets invoked the name of Jesus, prophesied, exorcized demons, etc., but they were false because they did not do the will of the Father. This emphasis upon deeds and not words characterizes other passages of the Sermon and the Gospel and shows that Matthew is attacking a charismatic interpretation of Christianity similar to what was condemned by Paul in Corinthians. As in the Evangelist's day, so also in every age the church must use the norm of love for the neighbor in assessing one's fidelity to the Savior's message.—J.J.C.

- 497r. [Mt 6:9-13] J. CARMIGNAC, *Recherches sur le "Notre Père"* [cf. *NTA* 14, p. 244; §§ 15-141r—142r].

É. COTHENET, "La Prière du Seigneur," *EspVie* 80 (44, '70) 631-634.—Carmignac argues that the original language of the prayer was Hebrew, that Mt 6:9-13 is more original than Lk 11:2-4, that the reference to the kingdom does not demand an eschatological interpretation, that the term "bread" alludes to manna, and that God does not lead one into temptation. He has amassed materials which will be of value not only to exegetes but also to patrologists and historians. Perhaps his tenacity in argumentation has led him to overlook certain nuances, and possibly in his desire to be comprehensive he has not been sufficiently selective.—D.J.H.

498. [Mt 6:10, 13] G. SMITH, "The Matthaean 'Additions' to the Lord's Prayer," *ExpTimes* 82 (2, '70) 54-55.

There are striking parallels between Mt 6:10 and Lk 22:42 and between Mt 6:13 and Jn 17:15. Both the Lukan version of the prayer at Gethsemane

and the Johannine High Priestly prayer are prayers of Jesus himself, addressed to God as "Father," offered in the presence of the disciples, and both occur on Holy Thursday in the context of the passion. They were probably connected in the early church with the Eucharistic commemoration of Jesus' death. Since the connection of the Lord's Prayer with the Eucharistic/paschal celebration is well-known, it seems likely that the Matthean additions were made in the context of the primitive community's worship.—D.J.H.

499. [Mt 6:25-33] L. H. RIVAS, "Los bienes y la justicia. La pobreza: opción de vida y precedencia de valores," *RevistBib* 32 (3, '70) 245-251.

Mt teaches all Christians to labor confidently, knowing that God will give each man whatever is necessary and at the opportune moment. This promise applies especially to those who renounce everything to enter the kingdom. Lk considers being rich a form of injustice (cf. 6:24). For Lk one must really renounce everything in order to enter the kingdom, as the early Christians did (cf. Acts 2:44-45; 4:34-37).—M.A.F.

Mt 7:1-2, cf. § 15-508.

500. G. SCHWARZ, "Matthäus vii 13a. Ein Alarmruf angesichts höchster Gefahr," *NovTest* 12 (2, '70) 229-232.

The logion ("Enter through the narrow gate!") should be isolated from vv. 13b-14 on metrical grounds. The narrow gate is a door wide enough to allow in only one man at a time and was used to let citizens in at night or in times of siege. Jesus sees the eschatological catastrophe as imminent, and so he is warning the "lost sheep" of Israel to escape the coming judgment.—D.J.H.

- 501r. [Mt 8:21-22] M. HENGEL, *Nachfolge und Charisma* [cf. *NTA* 13, p. 156; §§ 14-485r—486r].

G. DAUTZENBERG, *TheolRev* 66 (1, '70) 19-20.—The volume is not only an important contribution to the discussion about the historical Jesus but also a masterful presentation of the historical material relevant to the saying. Some matters such as the function of the disciples are left unexplained; the use of the modern exegetical-theological vocabulary to describe Jesus' summons and the assessments of form- and redaction-criticism are questionable.—D.J.H.

- 502r. ———, *Idem*.

E. GRÄSSER, *TheolLitZeit* 95 (4, '70) 275-277.—While neither H's method nor his conclusion is really new, he has presented with immense diligence and learning a great deal of background on the history of religions. His assumption of a continuity between Jesus and the later church as well as his emphasis on the uniqueness of Jesus can be questioned.—D.J.H.

Mt 9:9-13, cf. § 15-521.

503. M. HERRANZ MARCO, "Las espigas arrancadas en sábado (Mt 12, 1-8 par.) Tradición y elaboración literaria," *EstBib* 28 (3-4, '69) 313-348.

The first part of the study indicates that Mt has preserved Jesus' reply in its more primitive form. The description of the scene itself however, is more primitive in the Markan account which indicates the fault of the disciples was that they plucked grain to make a way through it. On the other hand, the argumentation of Jesus in Mt is more in keeping with the description of the scene as found in Mk. The reference to the violation of the Sabbath and to the service of the Temple is better explained if the disciples were acting, not to satisfy their hunger, but to serve Jesus. Only thus is his answer perfectly logical: more than the Temple is here. There follows a consideration of the literary genre. Apparently Jesus is using apothegms which are neither rabbinic nor prophetic, but kerygmatic. He proclaims himself above the Law, and the implied parallel between service of the Temple and service of Jesus signifies that in his person God is present in their midst.—J.J.C.

504. B. GERHARDSSON, "De sju liknelserna i Matteus 13" [The Seven Parables in Matthew 13], *SvenskExegÅrs* 34 ('69) 77-106.

In the Matthean parable chapter the parables serve to provide insight for the disciples (in contrast to the multitudes) into "the mysteries of the kingdom of heaven." The 7 parables have a definite pattern:

<i>Introductory Parable</i> (1)	<i>Complementary Parables</i> (2)-(7)
(a) the seed which fell upon the road	(2) weeds in the wheat
(b) that which fell on rocky ground	(3) mustard seed
	(4) leaven
(c) that which fell among thorns	(5) treasure
	(6) pearl
(d) that which fell on good soil	(7) the good fish in the net

All 7 parables are similar in that they provide insight into the mysteries of the kingdom, but the 6 complementary parables answer different questions pertaining to the kingdom. Parable (2) deals with the hardened of heart, parable (7) with those who remain faithful. The two pairs of parables between (2) and (7) (note the rhetorical device, *inclusio*) deal not with persons but with why one might be required to suffer and die for the sake of the kingdom (3) and (4), or how one might be required to sell all of his earthly goods for the sake of the kingdom (5) and (6).

The seven-parable composition was clearly extant before the final redaction of Mt 13, and was subsequently reworked—even disturbed—in the final redaction. The seven-parable composition as a whole reflects—as does the introductory parable itself—meditation upon the Shema. Though it is probable that all 7 parables originate with Jesus, the intricate and artistic seven-parable composition originated in the Christian community, the work of a "scribe trained for the Kingdom of Heaven" (13:15) expounding a theme that had been central in the teaching of Jesus himself.—B.A.P.

505r. J. D. KINGSBURY, *The Parables of Jesus in Matthew 13* [cf. *NTA* 14, p. 109; § 15-145r].

F. W. DANKER, "Fresh Perspectives on Matthean Theology. A Review Article," *ConcTheolMon* 41 (8, '70) 478-490.—K has succeeded in exposing the basic opposition between Matthew's ecclesiastical community and the official teachers of Israel. His contrast between the Sermon on the Mount's audience and that of Mt 13 ff. is unwarranted. His consideration of Mt 13:14-15 as an addition made by a later redactor fails to note the Mosaic orientation of Mt 13:11-13; the quotation is in harmony with Matthew's intention to display Jesus' message as one in agreement with the prophetic ministry to Israel; vv. 10 to 15 are the central elements in what he terms the "apology of Jesus."—J.O'R.

506. W. G. THOMPSON, "Sermo ecclesiasticus (Mt 17,22-18,35) reconsideratus," *VerbDom* 47 (4, '69) 225-231.

A Latin summary of a doctoral dissertation done at the Pontifical Biblical Institute and published under the title *Matthew's Advice to a Divided Community: Mt. 17,12 - 18,35*. Redaction-criticism is concerned with the final form of the material as it stands in the Gospel; it cannot be limited to what the Evangelist himself has added. The following structure can be discerned in the sermon: prediction of the passion, death and resurrection; instructions to Peter on the Temple tax, to the disciples (general norm and particular cases of scandals, the lost sheep and reconciliation) and to Peter again on forgiveness. Matthew depicts Jesus as a wise teacher who predicts his own future and instructs his disciples in the light of this prediction. Thus Matthew seeks to explain the tensions and scandals troubling his own community.—D.J.H.

Mt 19:9, cf. §§ 15-493; 15-494.

Mt 20:20-28, cf. § 15-630.

507. P. ZARRELLA, "L'entrata di Gesù in Gerusalemme nella redazione di Matteo (21,1-17)," *ScuolCatt* 98 (2, '70) 89-112.

There is a noteworthy dogmatic richness in the Matthean passage. Placed at the center of the section which describes Jesus' activity in Jerusalem (Mt 19—22), the pericope constitutes the culmination of that part. The city plays a central role in the first Gospel. It is personified as the spouse of Yahweh and is the center of salvation-history. Jesus goes up to it (*anabainein* 16:21, a term with cult significance) as the place of expiatory sacrifice and of his own redemptive death. He who fulfills the OT promises enters the holy city so that it may appreciate the salvific event shortly to take place within its borders.

In Galilee, through his miracles and the proclamation of the kingdom, the Lord revealed himself as truly the messiah and was recognized by his disciples as the Son of God (Mt 16:16 f.), but he immediately ordered them not to tell anyone that he was the messiah (Mt 16:20). In Jerusalem the situation is quite different. When the people publicly and solemnly proclaim him as the Son of

David, he welcomes their homage, and by his actions gives clear proof of his mission: he purifies the Temple, heals the sick and approves the acclamation of the children. Official Jerusalem, on the other hand, does not recognize the Savior it had desired for centuries, and it refuses to accept God's invitation in the eschatological hour. The city of the great king shows that it is the city which killed the prophets and will kill its own king. Thus the invitation presented by God is transformed into a rejection of salvation, and the divine judgment brings upon the city its complete destruction.—J.J.C.

Mt 21:33-46, cf. § 15-529.

508. [Mt 25:29] E. NEUHÄUSLER, "Mit welchem Massstab misst Gott die Menschen? Deutung zweier Jesussprüche," *BibLeb* 11 (2, '70) 104-113.

The parable of the talents (Mt 25:14-30; Lk 18:11-27) teaches that in bestowing his gifts God follows no measure. There is no real equivalence between the work of the servants and their reward. Also, the idea that to one who has it will be given, and from him who has not, it shall be taken away, reflects a common Jewish proverb derived from experience: one who has possessions more easily acquires others than does the man who owns practically nothing. The latter is inclined to keep just what he has. The paradox of inequality in giving greater gifts to some without apparent reason for the difference springs from the essence of grace which does not follow logical reckoning. The person to whom much is entrusted is not given talents in order to be proud over them but in order that God may demand more of him. The measure of grace is the measure of what God asks of the disciples. What the disciples give back to God is consequently a visible sign of their gratitude.

In the second logion (Mt 7:1 f.; Lk 6:37 f.) Jesus teaches that for judging one may choose either the norm of justice or that of love. But if one judges his brother, thus usurping the role of God, he sets aside the divine norm of love and subjects himself to God's judgment of justice. Finally, the term "measure" is justified, if it expresses the measure of God's demands upon men; it is used wrongly, if one would deduce from it excuse before God or a claim upon him.—J.J.C.

509. D. Lys, "Mon corps, c'est ceci (Notule sur Mt 26/26-28 et par.)," *Étud ThéolRel* 45 (4, '70) 389.

The Greek construction *touto estin to sōma mou* is based on the Hebrew order according to which the attribute or adjective precedes the subject. Jesus is saying that his body is the bread and his blood the wine—not some mystical nourishment which certain contemporary religions sought.—D.J.H.

510. B. J. MALINA, "The Literary Structure and Form of Matt. XXVIII. 16-20," *NTStud* 17 (1, '70) 87-103.

The literary form of Mt 28:18-20 is first studied and then the literary structure of 28:16-20 and its relationship to the beginning of the Gospel. The literary

form that most closely parallels Mt 28:18-20 is the royal decree of Cyrus which concludes Chronicles (2 Chr 36:23). Furthermore, it is clear that the core of Mt 28:16-20 is the statement of Jesus in vv. 18-20 that has the form of an official decree of the biblical type of 2 Chr 36:23 as well as the overtones of a proof pattern which nuance the quality and scope of the authoritative decree. The structure of Mt 28:16-20 has characteristic features, e.g. chiastic arrangement, and several details which link the conclusion of the Gospel with its beginning, Mt 1—2.

The literary form of Mt 28:16-20 is important for exegesis. As authoritative decree, the statement of Jesus presents his commission to widen the circle of true disciples to embrace all men of all nations. No reason is given for this commission except that Jesus now has the fullness of authority. And this fact of his having fullness of authority should suffice as motivation for making disciples of all nations. In Mt this means to make men Jesus' brothers, to have them do the will of God. Taken as part of a proof pattern, the saying means that precisely by fulfilling Jesus' command, the disciples themselves will find their doubt dispelled and see that Jesus is with them. It is the fulfillment of the command with the confidence born of the assurance of victory already in hand that yields the proof that dispels doubt, i.e. experiential awareness of Jesus' constant presence.—J.J.C.

Mark

511. C. ANGELINI, "Portrait de saint Marc," *ÉtudFranc* 20 (54, '70) 217-220.

Brief account of the Evangelist Mark and his Gospel.

512. A. DENAUX, "Kleine inleiding op het Marcusevangelie" [Short Introduction to the Gospel of Mark], *CollBrugGand* 16 (3, '70) 309-341.

An introduction to Mk in the light of modern scholarship, treating the following questions: the nature of Mk as "gospel," the sources and traditions underlying it, structure, central message, and authorship, place and date.

513. J. D. G. DUNN, "The Messianic Secret in Mark," *TynBull* 21 ('70) 92-117.

Against Wrede's thesis it is argued: (1) the secrecy motif is more complicated than he allows; (2) counterbalancing the commands to secrecy are publicity and revelation motifs; (3) he does not give sufficient weight to the element of historicity which is firmly attached to the messianic secret. It is his belief that the messianic secret was motivated by theological rather than historical considerations. The opposite seems to be the truth. Four arguments for the historicity are (a) the feeding of the 5000, (b) Peter's confession and Jesus' reaction, (c) the entrance into Jerusalem, (d) Jesus' reply to the high priest's question in the trial. These incidents indicate that Jesus believed himself to be the messiah but he conceived his role in a sense unexpected by the people and unpopular with them.

Confirmation for the preceding view is found in the rest of the Gospel. (1) There is the motif of authoritative teaching and action, e.g. 2:1—3:6. (2) Jesus taught in parables which were understood only by those well disposed. (3) Jesus' use of the term "Son of Man" aptly concealed and revealed his true nature. In fine, the messianic secret is so much part and parcel of the tradition that one must choose between the mere "that"-ness of Bultmannian skepticism and a Jesus who was a secret or rather a misunderstood messiah.—J.J.C.

514. R. A. EDWARDS, "A New Approach to the Gospel of Mark," *LuthQuart* 22 (3, '70) 330-335.

Mark probably wrote his Gospel to combat the heresy which denied that Jesus' death was a significant element in Christian faith. This heresy would rather have emphasized Jesus' divinity and his victory over death without ascribing any redemptive significance to the cross. After stating that Jesus is the Son of God in the introduction (1:1-15), Mark presents Jesus as a miracle-worker and impressive teacher (1:16—8:26) but does not make the source of his authority absolutely clear. In the central section of the Gospel (8:27—10:52) Mark presents Jesus' attempt to clarify for the confused disciples the true nature of his sonship. The passion story (11:1—15:47) is the climax of the Gospel while the resurrection (16:1-8) appears to be almost anti-climactic (possibly the result of its having received too much emphasis from Mark's opponents).—D.J.H.

515r. G. MINETTE DE TILLESSE, *Le secret messianique dans l'Évangile de Marc* [cf. *NTA* 13, p. 158; § 15-155r].

L. SABOURIN, "Secretum messianicum in Marco," *VerbDom* 47 (5, '69) 303-306.—The importance of the book consists in its presenting a theory as a key to the interpretation of Mk and in its comprehensive exposition of the evidence. The theory seems solidly founded; much information is provided on a number of major problems in the Gospels; the methodology is good and useful for finding and evaluating new solutions.—J.J.C.

516r. E. SCHWEIZER, *Das Evangelium nach Markus* [cf. *NTA* 12, p. 138; § 14-864r].

J. SCHNEIDER, *TheolLitZeit* 95 (3, '70) 188-192.—Schweizer's exegesis, scientific knowledge and grasp of the literature make this an outstanding commentary. However, one can question the certainty of his tradition-history analysis and his tracing the sources of Mk to a community "somewhere" in Syria. Also his frequent appeal to *Gemeindebildung* and his refusal to identify the author of Mk with the Mark mentioned in the NT lack firm proofs.—D.J.H.

517. W. A. A. WILSON, "Who Married Herodias? (And Other Questions From the Gospel of Mark)," *BibTrans* 21 (3, '70) 138-140.

Problems encountered in translating Mk 6:17; 5:43; 1:40; 9:22 and 10:17 into African and European languages.

518. [Mk 1:10] L. E. KECK, "The Spirit and the Dove," *NTStud* 17 (1, '70) 41-67.

The baptismal story was told by Christians to express an element of their faith, but the question arises: Why did they associate the Spirit's coming with a dove? There is insufficient evidence that the baptism story arose first among Hellenistic Christians outside Palestine. On the contrary, the story, including the reference to the dove, belongs to the old Palestinian Aramaic tradition.

Previous solutions upon examination are shown to be unsatisfactory, and the following is proposed. Mark's words "like a dove" are ambiguous and can be understood adverbially or adjectivally. The meaning, however, is adverbial; they describe, not a dove-like Spirit descending, but the Spirit coming with dove-like descent. When the gospel was transmitted to Hellenistic Christians, the Jewish simile was no longer understood and was reified into a phenomenon. Gnostic Christianity went even further and interpreted the dove as the embodiment of the heavenly Christ who descended into the born and baptized Jesus. There was Jewish precedent for comparing divine activity, motion and speaking, with movements and chirping of doves; but there is no fixed tradition in Judaism of dove-symbolism which is really germane to the thrust of our story. In conclusion the significance of the study for further research is pointed out.—J.J.C.

519. R. H. STEIN, "The 'Redaktionsgeschichtlich' Investigation of a Markan Seam (Mc 1:21f.)," *ZeitNTWiss* 61 (1-2, '70) 70-94.

Redactional seams in Mk can be discerned by applying several criteria: distinctively Markan vocabulary, style or theme; redundancy or irrelevancy to the pericope; conflict with the pericope or with the general Markan scheme or pattern; the presence of Semitisms or the description of a Palestinian *Sitz im Leben*; the presence of the verse in a pre-Markan complex. Both the vocabulary and style argue in favor of Mk 1:21-22 as being a Markan redaction. The emphasis on Jesus' teaching and authority and on the amazement which his actions produce are Markan themes. Furthermore, the teaching emphasis stands in conflict with the usual way of introducing a healing narrative. However, since the pericope is contained in a pre-Markan complex, it must have been introduced by some such statement as v. 21b or Mk 3:1a. "In the light of all this it would appear that the Markan redaction consists of v. 22, the *kai euthys* in v. 23, and the *didachē kainē kat' exousian* in v. 27. It may very well be that the emphasis on teaching in v. 21 and the geographical localization are also due to Mark, but this is less certain." From this seam we learn that Mark seeks to portray to his readers a picture of Jesus as a teacher. For Mark Jesus is far more a teacher than an exorcist. Also, by stressing the "newness" of Jesus' teaching Mark may be seeking to demonstrate that Jesus' coming was the inauguration of a new age. The question remains: Why does Mark seek to portray Jesus as a teacher and yet include so little of his teachings in the Gospel?—D.J.H.

520. A. PAUL, "La guérison d'un lépreux. Approche d'un récit de Marc (1, 40-45)," *NouvRevThéol* 92 (6, '70) 592-604.

First the redactional elements in Mk's narrative are examined, then the framework of the passage studied. The incident can be structured in two panels in which Jesus' actions are represented by A B C D and the actions of the leper and the crowd by a b c d a'. This contrast enables us to see how the Lord (1) by his reserve makes himself sought and encountered, (2) by refusing the leper's request frees him from disease and recreates him, (3) by repulsing him makes him a prophet, and (4) by enjoining silence about his own acts causes himself to be proclaimed. In appearance the structure is antithetic, but not in reality, for the various parts are worked into a marvelous harmony. Thus the Evangelist brings out the sublime mystery of God who reveals himself in ways that go counter to human logic. A supplementary note (pp. 601-604) discusses leprosy in the Bible and in Judaism.—J.J.C.

521. P. LAMARCHE, "The Call to Conversion and Faith. The Vocation of Levi (Mk, 2, 13-17)," *LumVit* 25 (2, '70) 301-312.

While the summoning of Levi is the account of a particular vocation, it is described for the sake of its teaching value regarding the call of every sinner to the Christian faith. The narrative with its passing from sickness to health, following Christ and sharing the meal obviously describes conversion, faith and Christian life. Where Mt and Mk confront us with a theology of summons and decision, Lk 5:28 emphasizes the demands of the summons. An examination of vocabulary does not support the hypothesis that there are Eucharistic allusions in the pericope, but in a sense every meal shared with Christ has an eschatological value. In summing up the story Lk 5:32 stresses the themes of conversion and repentance, and Mt 9:13 underlies the opposition between merely external righteousness and true sanctification.—D.J.H.

Mk 2:23-28, cf. § 15-503.

- 522r. [Mk 3:20—4:34] J. LAMBRECHT, *Marcus Interpretator* [cf. *NTA* 14, pp. 245-246].

M. W. SCHOENBERG, *CathBibQuart* 32 (3, '70) 461-463.—L tries to establish that Mark was acquainted with, and used in his own manner, Q in composing his Gospel. How far he succeeds depends to a large extent on how completely one agrees with L's reconstruction of the Q test. ". . . L has compelled me to accept his reconstruction in principle; I do not feel as strongly as he does about all the details."—D.J.H.

523. [Mk 4:35—8:26] P. J. ACHTEMEIER, "Toward the Isolation of Pre-Markan Miracle Catenae," *JournBibLit* 89 (3, '70) 265-291.

An examination of Mk 4:35—6:44 and 6:45—8:26 suggests the existence of a pre-Markan cycle of miracles in the form of two catenae, identical in arrange-

ment (sea miracle, three healing miracles, and a feeding miracle) but not in content, and consisting of the following verses:

Catena I	Catena II
4:35—5:43; 6:34-44, 53 (with 4:35, 5:21c, 5:43a, and 6:34bc as probably editorial, and 5:24 and 6:35b as clearly editorial)	6:45-51; 8:22-26; 7:24b-30, 32-37; 8:1-10 (with 6:45c, 50c, 51b; 7:36 and 8:1a as editorial)
Stilling of the Storm (4:35-41)	Jesus Walks on the Sea (6:45-51)
The Gerasene Demoniac (5:1-20)	The Blind Man of Bethsaida (8:22-26)
The Woman with a Hemorrhage (5:25-34)	The Syrophoenician Woman (7:24b-30)
Jairus' Daughter (5:21-23, 35-43)	The Deaf-Mute (7:32-37)
Feeding of the 5,000 (6:34-44, 53)	Feeding of the 4,000 (8:1-10)

"Mark has incorporated these two catenae into his narrative, adapting them to his own plan for his gospel, but limiting his interpolation into them to two large blocks of material (6:1-33 into the first; 7:1-23 into the second), in each instance material characterized by the teaching/disputing activity of Jesus."—J.J.C.

524. R. PESCH, "Jaïrus (Mk 5,22/Lk 8,41)," *BibZeit* 14 (2, '70) 252-256.

The name of Jairus, certain in Lk, is omitted in Mt and not found in some MSS of Mk, and not a few scholars therefore claim that the original account did not contain the name of the ruler of the synagogue. Their arguments are, however, not convincing. It seems rather that the name Jairus was part of the original story, as original as the story itself of the raising of the girl from the dead, and from the beginning was connected with the story of the healing of the woman with the hemorrhage, the combination being intended as an impressive climax (healing, raising from the dead).—J.J.C.

525. W. STORCH, "Zur Perikope von der Syrophönizierin. Mk 7,28 und Ri 1,7," *BibZeit* 14 (2, '70) 256-257.

When the Israelites captured Adonibezek and had cut off his thumbs and great toes, he said, "Seventy kings with their thumbs and their great toes cut off used to pick up scraps under my table; as I have done, so God has requited me." (Jdg 1:7). By her reference to the crumbs which the children let fall from the table, the woman in Mk 7:28 means: though I belong to those who have been enemies of the Chosen People, yet with all their cruelty these Gentiles allowed their prisoners to eat the same food as their own children. Thus she asks to obtain a similar minimum favor. Further, her request for her daughter's cure reveals her faith in Jesus' power.—J.J.C.

526. E. BEST, "Discipleship in Mark: Mark 8.22-10.52," *ScotJournTheol* 23 (3, '70) 323-337.

The entire section Mk 8:22—10:52 deals with discipleship. It begins and ends with the healing of a blind man (8:22-26; 10:46-52) and consists of Jesus' three

passion predictions (8:27 ff.; 9:30 ff.; 10:32 ff.) set in the framework of a journey from Galilee to Jericho and Jerusalem. Where the crowds are present the emphasis is on the conditions for entering the community of disciples (e.g. 8:34—9:1; 10:1 ff.), but where the disciples alone are addressed, it falls rather on behavior within the community (9:30-50).

Discipleship for Mk is not primarily an imitation of Christ, for only he gives his life a ransom for many (10:45). Instead it means saying no to oneself and serving others by going with Jesus on his journey, a "way" that begins again after the resurrection as Jesus meets his disciples in Galilee (14:28; 16:7). The end of the journey is salvation, but Mk focuses more on the way itself and on the problem of those whose commitment is weak. The cross and the risen Lord are therefore seen not at the end but at the beginning and along the way, with those whose discipleship is still far from perfect.—J.R.M.

527. K. BERGER, "Hartherzigkeit und Gottes Gesetz. Die Vorgeschichte des antijüdischen Vorwurfs in Mc 10:5," *ZeitNTWiss* 61 (1-2, '70) 1-47.

Mk 10:5 belongs to a tradition of pronouncements about the hardheartedness of the Jews. Constitutive elements in the concept of hardheartedness which underlies the coinage of *sklērokardia* in Hellenistic Judaism are disobedience to the law and apostasy of the elect. The key text in the development of this thematic is Deut 29:18 (-27), an integral element of the Kadesh-tradition. In Jer 7:23-26 *et al.* the contemporary generation (as in Mk 10:5) is linked with the desert-wandering community. The sectarians at Qumran affirm that only they are capable of enjoying the benefits of the covenant, and apostasy from the sect is equivalent to hardness of heart (1QS i). The LXX manifests considerable terminological fluidity in the description of hardness of heart, and *sklērokardia* as a translator's term appears to be traditionally reserved for the theme of circumcision of the heart (cf. Deut 10:16; Jer 4:4). Both themes (hardness of heart and uncircumcised heart) are interchangeable in the Deuteronomic paraenetic tradition and connected with the theme of Mosaic concession. The theme of apostasy from created order is found, for example, in *1 Enoch* 1:9—5:4 and *Test. Naph.* 2:8—4:2. Mosaic commandments, on the other hand, are given to complete the hardening of the heart (cf. Ezek 20:25 f.; Mk 10:5). The Deuteronomic conclusion of Stephen's speech (Acts 7) is proof of the broader tradition out of which the appeal to a specific ordinance in Mk 10:5 is to be understood.—F.W.D.

528. E. BAMMEL, "Markus 10:11f. und das jüdische Eherecht," *ZeitNTWiss* 61 (1-2, '70) 95-101.

Has it been proved that divorce on the wife's initiative was impossible in a Palestinian milieu? While the example of Salome in Josephus' *Ant.* 15, 259 can be explained as the adoption of a Hellenistic royal custom, two texts from Elephantine (Cowley, Nos. 9 and 15) present solid evidence for the practice. Other witnesses are found at Murabba'at and in the Samaritan and Karaite

writings. Also, several rabbinic texts suggest that this kind of divorce existed in certain Jewish circles and was finally suppressed by the rabbis. While the interpretation which understands *apolyein* as "divorce" sounds quite un-rabbinic, these verses should not be too quickly dismissed as un-Palestinian.—D.J.H.

Mk 10:35-45, cf. § 15-630.

529. H.-J. KLAUCK, "Das Gleichnis vom Mord im Weinberg (Mk 12,1-12; Mt 21,33-46; Lk 20,9-19)," *BibLeb* 11 (2, '70) 118-145.

A detailed study, with the aid of textual, literary and redaction criticism, isolates the various elements of the passage and assigns them to one or other step in its evolution. The article concludes with a description of the various life situations for the pericope. In the earthly life of Jesus the situation was a controversy with the Pharisees in which he warns them of their severe final judgment by God. With the employment of allegory the primitive community used the parable to justify the passion in the face of criticism from the Pharisees. Mark, as far as possible, retains the Christological hidden character and he tries to fit the parable into his general theme but not successfully on account of his parable theory. Matthew and Luke took over Mark's account. The former emphasizes the ecclesiastical features in the passage, the latter the salvation-history with a reference to the final judgment. Thus we have the life situation in the life of Jesus, in the primitive community and in the redactor.—J.J.C.

- 530r. [Mk 13] R. PESCH, *Naherwartungen* [cf. *NTA* 13, p. 159; §§ 15-171r—172r].

G. STRECKER, *TheolLitZeit* 95 (4, '70) 274-275.—P's thesis has a remarkable consistency, and his work deserves a prominent position in Markan research. Some questions remain: How certain is his structural analysis of Mk? Does the redactor presuppose the destruction of Jerusalem? Can the pre-Markan history of the traditional material included in the passage be traced in more detail?—D.J.H.

Mk 14:22-24, cf. § 15-509.

531. F. W. DANKER, "The Demonic Secret in Mark: A Reexamination of the Cry of Dereliction (15:34)," *ZeitNTWiss* 61 (1-2, '70) 48-69.

Mk's passion narrative presents an ambiguous picture of Jesus. On the one hand, the mockery, the darkness and the cry of dereliction suggest that he is a lawless person, an instrument of demonic forces, an indictment made earlier at 3:22a. Also, the charge of blasphemy in 14:64 echoes 2:7; Jesus is condemned as a necromancer and false prophet who lacks all messianic credentials. Mk's readers, however, know that the opposition, not Jesus, is under the domination of Satan. Mark, whose earlier recital of the temptation had omitted specifics, displays the mockery as the climax of demonic hostility, and the "wild beasts" of 1:13 anticipate the opposition forces viewed from the perspective of Ps 21

LXX. Resolution of the dramatic ambiguity was anticipated already in 3:29-30 and is achieved through mention of a second cry and the centurion's verdict. Jesus, it is true, is victim of a demonic attempt to discredit him through the cry of dereliction (v. 34), but at the climax of his fierce struggle he cries out once more and with this final cry (v. 37) expels the demon. This self-exorcism cost Jesus his life. The rending of the veil (cf. 1:20) is the divine reversal of the erroneous verdict. Judgment descends on Jerusalem's religious system. The centurion's affirmation (15:39), based on the final cry, echoes 1:11. 9:26-27 anticipates the denouement, and the resurrection reveals that the Father did not leave Jesus at the mercy of demonic forces.—F.W.D. (Author.)

Luke

532. P. BERNADICOU, "Biblical Joy and the Lucan Eucharist," *BibToday* 51 ('70) 162-171.

In the OT the image of the banquet came to symbolize the happiness which God reserved for his faithful ones at the end of time. The birth stories in Lk emphasize God's mercy at the endtime banquet, and meal imagery abounds in the parables. In Jesus' own meals the theme of joy is particularly stressed; meals occur in Acts at pivotal points. While Luke has taken over the image of the apocalyptic messianic banquet, he underlines the notion that in the person of Jesus the joy of the banquet is already somehow present. Thus the Eucharistic meal effects salvation because we are nourished by Christ, and it prepares for the everlasting banquet of joy.—D.J.H.

533. J. BORREMANS, "The Holy Spirit in Luke's Evangelical Catechesis. A Guide to Proclaiming Jesus Christ in a Secular World," *LumVit* 25 (2, '70) 279-298.

In speaking to newcomers from paganism entering upon a faith whose socio-cultural roots were Jewish, Luke exhibits catechetical genius. He starts from his readers' present experience of the Holy Spirit as seen in the community about them, goes back to Jesus, and shows how this Spirit was at work in him and therefore, seen from the other end, how Jesus is, under the aegis of the Spirit, at the origin of present-day Christian experience and how this is essentially a gift from God. For Luke the experience of the Spirit is seen as the signpost to a prime reality which one cannot ignore without compromising the very foundations of that experience.—D.J.H.

534. G. BOUWMAN, "Die Erhöhung Jesu in der lukanischen Theologie." *BibZeit* 14 (2, '70) 257-263.

Lukan theology is responsible for the time intervening between the resurrection and the ascension, and the same can be said for the idea of Christ's rapture which appears only when the theological formulation of his exaltation evolved

into a historical representation of the ascension. Whether or not the putting of the theology of the resurrection on a par with the theology of the exaltation may be ascribed to Luke is questionable. At any rate, it is possible that the resurrection was from the beginning experienced as the justification of the Prophet, as the exaltation of the Just One.—J.J.C.

535r. S. BROWN, *Apostasy and Perseverance in the Theology of Luke* [cf. *NTA* 13, p. 399; §§ 14-516r—518r].

T. HOLTZ, *TheolLitZeit* 95 (3, '70) 192-193.—From his carefully delineated subject B has attempted to work out the fundamentals of Lukan theology and has produced a very interesting work. Perhaps the scope of the work is too narrow, and perhaps Luke's concept of the Spirit should have been treated more systematically. Fortunately B has not interpreted every theological thought in Lk as a conscious, programmatic element in a particular theology.—D.J.H.

536r. ———, *Idem*.

G. SCHNEIDER, *BibZeit* 14 (2, '70) 298-299.—The volume is a critique of H. Conzelmann's thesis that Lk 4:23 and 22:3 indicate that Jesus during his public life was free from *peirasmōs* but that with the passion the *peirasmōs* began again. In his first section B shows that Conzelmann erred in assuming that *peirasmōs* in Lk-Acts has the same meaning as in the NT epistles. B's second section establishes that the typical *peirasmōs* terminology is not found in Lk-Acts. Important for B's thesis is the meaning of *hypomenō*: remain steadfast in *pistis* while others fall away. It is not the individual believer but the entire church which is in the mind of the author. Here *pistis* signifies the Christian kerygma itself. In the third part he shows that what connects the apostles with the time of Jesus is not their function as eyewitnesses but their continued faith during the passion. Contrary to Conzelmann, B rightly maintains that the entire public life of Jesus was spent in *peirasmōs*. However, Conzelmann has drawn attention to an important period in the life of Jesus.—J.J.C.

537. U.-M. CARTA, "Lo Spirito santo negli scritti lucani," *Servitium* 4 (14, '70) 221-226.

The presence and the influence of the Holy Spirit upon Jesus and those associated with him are so vividly portrayed by Luke that his work has been called the Gospel of the Holy Spirit. Similarly, Acts depicts the Holy Spirit guiding Jesus' actions and directing the work of the church while radiating an atmosphere of joy and prayer.—J.J.C.

538. F. M. DU BUI, "L'Évangéliste du Sauveur: Saint Luc," *Évangile* 51 (3, '70) 5-56; (4, '70) 5-45.

A popular introduction to and analysis of the Gospel of Luke.

539. J. ERNST, "Schriftauslegung und Auferstehungsglaube bei Lukas," *Theol Glaub* 60 (4-5, '70) 360-374.

The principle underlying Luke's understanding of how the Scriptures can be interpreted, as evident both in the Gospel and Acts, is stated in Lk 24:45. In themselves the Scriptures are unintelligible; someone or something must open up their meaning. Only the risen Christ or faith in him can do this. Paul proposes a similar norm when he explains why the Jews do not really understand Moses (cf. 2 Cor 3:12-16). It is faith in the risen Christ which is the decisive starting point for understanding the Bible. On the other hand, the Scriptures open up to men the possibility of understanding Jesus. In sum, faith in the resurrection is the decisive hermeneutical key for understanding the person of Jesus and at the same time also for understanding the Bible.—J.J.C.

540. J. A. GRASSI, "Luke, theologian of grace and Mary, Mother of Jesus," *BibToday* 51 ('70) 148-154.

In Lk-Acts Mary is presented as a model of *charis*. She is given the name "favored one" which in Hebrew may have been a play on the name Hannah. Furthermore, while Lk 1:26-38 is parallel to 1:5-25, the annunciation to Mary lays greater emphasis on grace as God's extraordinary initiative of love. In 1:35 the verb "overshadow" suggests that Mary is the new Temple where God is present. Finally, as the life of Jesus began with the Spirit overshadowing Mary, so also the church begins on Pentecost with the Spirit overshadowing the new family of Jesus composed of Mary, Jesus' brethren, the Twelve and the disciples.—D.J.H.

541. A. GRUŻEWSKI, "Quid sibi illud Lucae Evangelistae: *epistata* re vera velit et quo modo se ad dynamicas quaestiones habeat," *StudTheolVars* 8 (1, '70) 355-359.

The word *epistata* is used only by Lk (5:5; 8:24, 45; 9:33, 49; 17:13) and only in the vocative. Its meaning is defined best by Liddell-Scott-Jones: "one who is set over, chief, commander"—as Zorell indicated 30 years ago—and seems more closely related to *kyrios* than to *didaskalos*.—J.P.

542. G. D. KILPATRICK, "Origenes, Hom. I in Lucam nach Codex 565," *Theol Zeit* 26 (4, '70) 284-285.

A previous article on Codex 565 [§ 14-52] discussed its general characteristics, especially its relationship to Family 1. The extracts from Origen's *Homily I on Luke* (Cod. Greg. 565: fol. 206 R., 206 V., 207 R.) which introduce Lk are here transcribed and will be analyzed in a forthcoming article.—M.A.F.

543. J. NAVONE, "The Lucan Banquet Community," *BibToday* 51 ('70) 155-161.

Luke employs the banquet motif to communicate the many-faceted significance of the people of God. Lk 7:35-50 suggests that the wisdom of God encountered

and shared in community is the life of the banquet community. Jesus establishes a community of freedom and invites those who have witnessed his lordship to join in the messianic banquet. Lk 15 illustrates how this community shares the Messiah's joy at its members' reconciliation with God in Christ. In the post-resurrection accounts Luke shows how Christ reigns in the banquet community he has established and how he invites all men to participate in his merciful service.—D.J.H.

544r. [Lk 1:34] G. GRAYSTONE, *Virgin of all Virgins* [cf. *NTA* 13, p. 155; § 14-882r].

E. R. CARROLL, *CathBibQuart* 32 (3, '70) 451-453.—G sees no middle course between accepting the traditional sense of Lk 1:34 as a resolve of virginity and excising it as a clumsy interpolation by a later hand. The strength of G's position rests on the difficulties of the contrary views, but his good coverage of materials and his openness in admitting the difficulties connected with his own view shows that the question is not closed. He tends to underestimate Lk's allusive theology, the complexity of the NT, and the redactor's involvement and is overly speculative on what Luke could, and could not, psychologically do.—D.J.H.

545. A. KLAWEK, "Hymn anielski Łk 2,14 (De hymno angelico in Lc 2,14)," *RuchBibLiturg* 23 (2-3, '70) 65-72.

Post-conciliar exegesis in general indicates that the angelic hymn has deep theological significance, is prophetic and eschatological in nature and marks the beginning of a new era in the history of revelation. Setting the verse in the context of the early church as the Gospel requires, rather than a restrictive Judeo-Palestinian milieu, one can more clearly recognize its universalistic character.—J.P.

546. J. B. CORTÉS AND F. M. GATTI, "Jesus' first recorded words (Lk. 2:49-50)," *Marianum* 32 (3, '70) 404-418.

"On the morning of the departure from Jerusalem to Nazareth Jesus went to the Temple, but only after having told his parents that he was going to his 'Father's House'. The answer of Jesus to Mary's query, upon finding him there on the third day, ceases to be harsh or incomprehensible: 'What happened that you were searching for me? Did you not know that I would be in my Father's House?'. Contrary to what Jesus thought, they did not know because, as Luke immediately clarified, Mary and Joseph '*had not understood* what Jesus '*had told* them' on the morning of their departure. Our emphasis has been not only on the equivalence between the Greek aorist and the English pluperfect, but also, and principally, on *both* interrogative questions of Jesus' answer to his mother in verse 49, in the fact that verse 50 *can* refer to something said previously (and not necessarily to verse 49) and on verse 51 which shows that the evangelist did not look upon the incident as an assertion of Jesus' independence, for he states that the boy 'continued' to be under the authority of his human parents."

Lk 3:22, cf. § 15-518.

Lk 5:27-32, cf. § 15-521.

Lk 6:1-5, cf. § 15-503.

Lk 6:20-23, cf. §§ 15-489r; 15-490.

Lk 6:20-49, cf. § 15-488r.

Lk 6:37-38; 8:18, cf. § 15-508.

Lk 8:41, cf. § 15-524.

Lk 9:57-62, cf. §§ 15-501r—502r.

Lk 11:2-4, cf. § 15-497r.

Lk 12:22-31, cf. § 15-499.

547. [Lk 19:28-38] H. GROSCH, "Andere hat er gerettet . . . Exegetische und didaktische Besinnung über zwei lukanische Passionstexte," *EvangErz* 22 (6, '70) 233-247.

Analyses of Lk 19:28-38 and 23:33-48 along with pedagogical suggestions.

Lk 20:9-19, cf. § 15-529.

548. [Lk 22:14-30] A. VÖÖBUS, "Kritische Beobachtungen über die lukanische Darstellung des Herrenmahls," *ZeitNTWiss* 61 (1-2, '70) 102-110.

Lk's allusions to Eucharistic practice (Acts 9:19; 20:12; 27:36; Lk 22:21; 24:30, 35) disclose a uniform character, without regard to variations due to geographical locale. The recital in Lk 22:17-19a, with its stress on the breaking of bread, is in harmony with Lk's other presentations, and is imbedded as a text within appropriate commentary (vv. 14-16; 21-30; 31-38) to which the longer text must be considered alien. In approach to Lk's work, not the history of Eucharistic tradition, but Lukan interpretation of a stage in that tradition, is the appropriate subject of scientific investigation, for Lk's primary interest is edification.—F.W.D.

Lk 22:19-20, cf. § 15-509.

Lk 22:24-27, cf. § 15-630.

549. [Lk 22:32] B. PRETE, "Confirma fratres tuos," *SacDoc* 15 (58, '70) 181-218.

The article, the final chapter of P's book *Il primato e la missione di Pietro* (1969), examines the exegesis and background of the passage and concludes with a theological evaluation of it. Of itself Luke's text does not suffice to explain or to establish the entire eschatological doctrine about the primacy, a

doctrine which developed in the course of history and of the life and reflection of the church. It is the free initiative of Christ which confers the primacy on Peter and brings his office into existence. Under its juridical aspect the primacy of Peter in the primitive church remains somewhat vague, but the consciousness of it and certitude about it were in the mind of Peter and of the other apostles. The most important feature of Luke's text is that it puts in clear light the close relation between the primatial office of Peter and the faith of the brethren.—J.J.C.

Lk 23:33-48, cf. § 15-547.

John

550r. J. E. BRUNS, *The Art and Thought of John* [cf. *NTA* 14, p. 348].

G. W. MACRAE, *TheolStud* 31 (4, '70) 759-761.—B offers a challenging and eloquent appreciation of Jn which deserves to be read and pondered. On the positive side there is the interlocking coherence of the argument, the understanding of Jn against the multiple cultural backgrounds of the Hellenistic and Palestinian worlds, and the interpretations of eternal life and sin. On the negative side there is the use made of 1 Jn to interpret the Gospel, the lack of clarity in presenting John's twofold Christology, the tenuous parallels with Mahayana Buddhist thought, and the inadequate attention paid to source- and redaction-analysis.—D.J.H.

551. R. F. COLLINS, "Mary in the Fourth Gospel. A decade of Johannine studies," *LouvStud* 3 (2, '70) 99-142.

A summary of the principal Johannine studies on Mary in the Fourth Gospel published since 1960 reveals the following trends. (1) The major concern of the Fathers was the affirmation of Mary's virginity; this is evidenced by a concern for the singular reading of the verb in Jn 1:13, by the nuance attributed to *mulier* in Jn 2:4 and by the description of the situation which led to Jesus' entrusting Mary to his beloved disciple in Jn 19:25-27. (2) Recent studies, employing source-critical and form-critical methodologies, confirm the Johannine character of the Marian pericopes. (3) Some authors are convinced that the author was aware of Mary's virginity and attested to this awareness in the composition of his text; see 1:13 and 8:41, 48. (4) The primary meaning of Jn 2:1-11 is Christological; the passage must be understood in the light of the whole Gospel and also of the OT which contains the key to its terminology and symbolism. (5) A theological and symbolic meaning focusing on Mary's spiritual maternity has been seen in Jn 19:25-27. (6) Particularly important have been the contributions of A. Feuillet.—D.J.H.

552. O. DE DINECHIN, "KATHŌS: La similitude dans l'évangile selon saint Jean," *RechSciRel* 58 (2, '70) 195-236.

By carefully examining the structure of the various relations of similitude which are expressed in the Fourth Gospel by the conjunction *kathōs* one can

observe how the fundamental themes of Johannine theology are interrelated: the signs of Jesus and their relation to the OT; the new commandment; his return to unity with the Father's glory. One step leads to another almost with the rigor of a syllogism, so that the parabolic movement of Jesus' return to his original glory can be followed with a renewed understanding of its significance.—J.J.C.

553r. R. T. FORTNA, *The Gospel of Signs* [cf. *NTA* 14, pp. 349-350].

J. H. CREHAN, *TheolStud* 31 (4, '70) 757-759.—F takes as his starting point the *aporiai* which can be noticed in the narrative portions of Jn's text as we now have it, but he leaves himself open to the objection that the Evangelist in his old age could have added bits and pieces to his own earlier composition so as to leave signs of dislocation and unevenness. Furthermore, where the *aporiai* are detected in subject matter (as in Jn 21:14) rather than in style, F's judgment does not inspire confidence. Finally, he never quite makes up his mind whether the Evangelist-editor has used the Synoptics or not.—D.J.H.

554. E. D. FREED, "Did John write his gospel partly to win Samaritan converts?" *NovTest* 12 (3, '70) 241-256.

Several scholars have recently pointed out the importance of Samaritan studies for the understanding of John's Gospel. It seems that the author of that Gospel knew Samaritan beliefs and practices and used this knowledge to win converts from among the Samaritans. Jn 4:43 f. might imply that Jesus' own country was Samaria. When he was accused of being a Samaritan (Jn 8:48), he did not deny the charge, and this silence could indicate friendship toward the Samaritans in Jesus or in the writer of the Gospel. The Samaritans are the only non-Jewish community with which Jesus has contact in Jn (the Greeks of Jn 12:20-23 were probably Hellenistic Jews). Samaritan theology put emphasis on belief, not on religious practice as the Jews did, and more than any other NT writing the Fourth Gospel stresses faith and works simultaneously. The theme of love, both God's love for men and man's love for God, which is more prominent in Jn and 1 Jn than in any other writer, would have special appeal for the Samaritans. Jesus' discussion with the Jews of Jerusalem (Jn 8:42, 46, 47; cf. also 8:37-38) recalls points in the Samaritan creed—belief in God, Moses, the Law and the Savior.

In appealing to the Samaritans John had to emphasize that Jesus is above the Law, and no other Evangelist so clearly brings out Jesus' superiority to the Mosaic Law. John's use of the "I am" sayings seems to be another span in the bridge between Samaritans and Jews in Christ. Samaritan theology dwelt upon the incorporeality of God, and nowhere in the entire Bible do we find God's incorporeality so clearly affirmed as in Jn 4:21-24; 1 Jn 1:5; 4:8, 16). Finally, John's ideas about the resurrection, eternal life and judgment may have been creatively conceived for the special purpose of appealing to both Jews and Samaritans in Christ.—J.J.C.

555r. L. MORRIS, *Studies in the Fourth Gospel* [cf. *NTA* 14, p. 110].

J. E. BRUNS, *TheolStud* 31 (3, '70) 539-541.—M has performed a service in presenting a forthright and readable defense of the conservative evangelical position, especially on the subject of authorship. Yet his reliance on "vivid narrative" as confirmation of apostolic authorship must be viewed as a risky measure. Furthermore, would the incidents in Jn cease to have any theological meaning if they were proved to be the creation of John's fertile imagination? Finally, the Jewish midrashim and Plato's dialogues are clearly relevant literary parallels because they manufacture incidents to make theological points.—D.J.H.

556. E. RUIZ ANDREU, "San Juan en nuestros días. Agape y Caridad," *Manresa* 42 (163, '70) 125-130.

Charity is not the translation in the Johannine writings of *charis* but of *agapē*. This latter word there signifies a love that is generous, outgoing, spontaneous, indwelling, paternal, evident and operative. The consideration of the pertinent texts in Jn and 1 Jn enables us to evaluate and to discriminate between various contemporary theories of Christian charity.—J.J.C.

557. A. VAN HOFF, "'It is Made Present,'" *ExpTimes* 81 (12, '70) 377-378.

In Jn the Greek perfect tense is used a total of 196 times. This statistic points to John's desire that the reader understand the present relevance of the history contained in this Gospel.—D.J.H.

558. P. ZARRELLA, "Bollettino Bibliografico su S. Giovanni (II)," *ScuolCatt* 98 (Suppl. 2, '70) 85*-103*. [Cf. § 14-544.]

A detailed survey of 11 recent books on Jn and two volumes of collected articles including items on Jn.

559. [Jn 1:1-18] R. KYSAR, "The Background of the Prologue of the Fourth Gospel. A Critique of Historical Methods," *CanJournTheol* 16 (3-4, '70) 250-255.

R. Bultmann and C. H. Dodd have written extensively on the Johannine Prologue, and their historical methods are here compared. One table shows the references common to both, a second identifies the class of literature to which their references belong, e.g. OT, classical, apocryphal. The article concludes: (1) their appeals to extra-NT evidence are radically dissimilar; (2) the differences between the sheer amount of material and each interpreter's conclusions manifest vastly divergent criteria for the use of evidence; (3) both scholars use later literature as evidence for a thought-form which in its earlier expressions presumably influenced those responsible for the Prologue—a principle with obvious dangers; (4) both writers are deficient in handling rabbinic material, using only secondary sources. The comparative study shows that in order to realize its potentialities higher criticism must produce a new and vastly improved historical method.—J.J.C.

560. C. H. TALBERT, "Artistry and Theology: An Analysis of the Architecture of Jn 1,19-5,47," *CathBibQuart* 32 (3, '70) 341-366.

New light is shed on the entire present order of the Fourth Gospel by the chiasmic pattern according to which Jn 1:19—5:47 is arranged:

- (A) 1:19—2:11, the witnesses leading to disciples' belief;
- (B) 2:13-22, the feast when Jesus' authority is linked to his resurrection;
- (C) 2:23—3:21, official's visit—faith based on signs is inadequate;
- (D) 3:22-36, ritual and life—ritual-faith contrast;
- (D') 4:1-42, ritual and life;
- (C') 4:43-54, official's visit;
- (B') 5:1-30, the feast;
- (A') 5:31-47, the witnesses.

Further examples of chiasmus as "a notable characteristic of Johannine style" include Jn 1:1-18; 13:1-35 (=parallel to prologue as a chiasmatically arranged introduction to second half of Gospel); 13:36—14:31b; 15:1—17:26.

The arrangement, then, of both halves of the Gospel is similar: chiasmic introduction followed by two large chiasmi. Thereby emerges a balanced symmetrical plan of construction for most of the Gospel. Six concluding points treat potential objections and implications of this thesis.—J.H.E.

Jn 1:32, cf. § 15-518.

561. F. ZEHRER, "Das Gespräch Jesu mit seiner Mutter auf der Hochzeit zu Kana (Joh 2, 3f.) im Licht der traditions- und redaktionsgeschichtlichen Forschung," *BibLiturg* 43 (3, '70) 14-27.

Several "traditional" and more recent attempts to explain the exchange between Jesus and his mother must be rejected on the basis of the language used, especially in its Johannine context. The most satisfactory interpretation is the Eucharistic one which sees in the miracle a proleptic sign of the Eucharist to be instituted at the "hour" of Jesus. The brief dialogue is the product of a formative process which shaped a theological, rather than a historical, account.—G.W.M.

562. I. DE LA POTTERIE, "Jesus et Nicodemus: de necessitate generationis ex Spiritu (Jo 3,1-10)," *VerbDom* 47 (4, '69) 193-214. [Cf. § 15-203.]

A verse-by-verse exegesis of the pericope (in dialogue with other interpreters) with particular attention to the meaning of *gennan*, leads to the conclusion that "generation from the Spirit" refers not merely to an eschatological outpouring of the Spirit but also to that influx of the Spirit which arouses authentic faith. This life of faith constitutes true life in the New Covenant and enables us to "see the kingdom" and "enter" into it. Christological overtones are also found throughout the pericope.—S.E.S.

563. I. DE LA POTTERIE, "Jesus et Nicodemus: de revelatione Jesu et vera fide in eum (Jo 3, 11-21)," *VerbDom* 47 (5, '69) 257-283.

The exegesis is presented word by word together with an extensive survey of recent literature. Vv. 11-21 introduce a new cycle developing in more detail the same fundamental idea as before, i.e. faith. The plural in v. 11 does not signify several persons. It is Jesus and he alone who is the revealer of heavenly things which are (v. 12) the revelation of the mystery of the Son of Man and of the only-begotten of God. V. 13 brings out the unique role of Jesus as the perfect revealer. He is exalted as king, but at the same time is the Savior (vv. 14-15). The Father gave the Son in the incarnation which reached its fulfillment upon Calvary (vv. 16-17). In salvation-history judgment is exercised in a special way in the presence of Jesus raised up on the cross (v. 18). The wicked deeds of those who do not believe are their unbelief. Their actions are evil, i.e. they are contrary to the light and thus show that in their heart they hate the light (vv. 19-20). Doing the truth (v. 21a) is not a mere ethical or moral expression. The truth to be done is the revelation of Christ, and doing it means to accept and assimilate it, progressively adhere to the truth, especially by hearing Jesus' words and seeing him (cf. Jn 6:30, 36-40). The works of the faithful (21b) refer to faith and designate different aspects of the activity of one who does the truth; these deeds are done in God, i.e. in communion with him.—J.J.C.

564. B. W. COLEMAN, "The Woman taken in Adultery. Studies in Texts: John 7: 53—8: 11," *Theology* 73 (603, '70) 409-410.

The text is an interpolation, possibly a fragment from Q, which was preserved because it stresses Jesus' divine authority as lawgiver.—S.E.S.

Jn 13, cf. § 15-630.

565. [Jn 13—17] J. G. PATRICK, "The Promise of the Paraclete," *BiblSac* 127 (508, '70) 333-345.

Jesus explains his doctrine of the Paraclete in four stages: (1) the condition for receiving the Paraclete is the acceptance and personal love of Jesus; (2) the Spirit of Truth then enables the disciples to preach with authority and infallibility; (3) the Paraclete will provide the testimony or witness to Jesus, for all men who will, to see and accept; (4) the Paraclete will be consolation and comfort in persecution.—D.J.H.

- 566r. R. E. BROWN, *The Gospel according to John (xiii-xxi) Introduction, Translation and Notes*, Anchor Bible, Vol. 29A (New York: Doubleday, 1970), xx and 672 pp. Bibliography.

J. E. BRUNS, *TheolStud* 31 (4, '70) 754-757.—This volume lives up to the expectations raised by the first: "There is the same judicious handling of difficult problems, the same profusion of theological insights, and the same awesome

mastery of the relevant literature which marked the first volume." Particularly perceptive is Brown's treatment of 20:17. His caution in dealing with implied symbolism and sacramentalism inspires confidence in the overall solidity of his judgment, but it may not do justice to John's artistic genius.—D.J.H.

567. B. RIGAUX, "Les destinataires du IV^e Évangile à la lumière de Jn 17," *RevThéolLouv* 1 (3, '70) 289-319.

Jn 17 comprises three sections, 1—8, 9—23, 24—26, recognizable by their characteristic vocabulary. In form a prayer, it is actually an instruction addressed to those whom the Father has given to Jesus, i.e. the disciples. Concerning these we learn the following. (1) The disciples, unlike Jesus, are to be in the world. (2) They possess eternal life in knowing God and Christ whom he has sent; the key terms are *pisteuein*, *ginōskein*, *phaneroun* and *gnōrizein*. (3) Their true divine dimension is a sharing in certain prerogatives of Christ; here the key terms are *doxazein*, *hagiazerein*, *hen* and *teleioun*. The disciples are the perfect ones. The *Sitz im Leben* of chap. 17 and of the whole Gospel is therefore an elite community of "new prophets" grouped around a spiritual leader in the face of the world's opposition.—G.W.M.

568. G. RICHTER, "Blut und Wasser aus der durchbohrten Seite Jesu (Joh 19, 34b)," *MünchTheolZeit* 21 (1, '70) 1-21.

Jn 19:34b is commonly interpreted in the light of 1 Jn 5:6. Many scholars understand "coming in water" in 1 Jn 5:6 as referring to the baptism in the Jordan, and "coming in blood" to signify Jesus' death on Calvary. This interpretation, however, is unlikely for many reasons. If "coming in water" refers to the baptism, this would mean accepting the Gnostic claim that Jesus was not from the beginning the Son of God but became so only at the Jordan. It seems then that 1 Jn 5:6 speaks of the appearance of Christ in his true humanity in accord with the common belief of the ancients that man was composed of blood. "Come in water" would mean that Christ came in an apparent and not a real body, and this interpretation of the phrase is confirmed by the teaching of the Manichaeans and the practice of the Docetists who used only water and not wine in the Eucharist, because they did not believe the Eucharist contained the true humanity of Jesus.

The meaning of blood and water is then studied in Jn 19:34b. The verse is understood as aimed at the Docetists from the time of the early Fathers. Moreover, the Docetists allegorized the flow of water and blood or denied that there was any flow of blood. Against them the witness of Jn 19:35 testifies to the true humanity of Jesus. There is, however, a difficulty because Jn 20:31 does not speak of belief in the true manhood of Jesus. The solution seems to be that Jn 19:34-35 is a secondary and later addition occasioned by John's polemic against the Docetists. Finally, it would appear that neither 1 Jn 5:6 nor Jn 19:34b has anything to do with a sacramental or symbolic meaning.—J.J.C.

Jn 21:15-23, cf. § 15-630.

Acts of the Apostles

569r. A. JOUSSEN, *Die koptischen Versionen der Apostelgeschichte* [cf. *NTA* 14, p. 238].

K. H. KUHN, *JournTheolStud* 21 (2, '70) 475-478.—A wealth of material is well arranged, and the author's thesis—how to use the Coptic versions of Acts for the textual criticism of the Greek text—is cogently argued. It appears that J's dissertation was finished in 1963, and so he does not comment on the text published by T. C. Petersen [§9-222] and on the views of R. Kasser [§ 10-842]. Finally, it must be regretted that a fair number of printing errors have escaped the author's vigilance.—D.J.H.

Acts, cf. §§ 15-532, 534, 535r—536r, 537, 539, 543.

570. P. W. VAN DER HORST, "Drohung und Mord schnaubend (Acta IX 1)," *NovTest* 12 (3, '70) 257-269.

Verbs signifying breathing are used to express emotions often in Greek literature as illustrated by many examples, sometimes in the MT, but not in the LXX (except for 2 Mac 9:7) nor in non-literary Greek writings. Hence Luke was probably influenced by Greek literary tradition when he used the phrase *empneōn apeilēs kai phonou*. Just what type these genitives are is a disputed question among scholars. Most probably they are partitive genitives such as are used with verbs meaning "to be full of."—J.J.C.

571. R. BARTHES, "L'Analyse Structurale du Récit. A propos d'Actes X-XI," *RechSciRel* 58 (1, '70) 17-37.

Brief introduction to the origin of structural analysis of the narrative, its basic principles and its "operative dispositions" (a designation preferable at this stage to "method"). In applying the analysis to Acts 10—11—as to one narrative among many—the initial task is the recognition of the multiple "codes" present, e.g. narrative, topographical, onomastic, historical, etc. Two codes are discussed and illustrated in some detail: the code of actions, which deals with what happens in a narrative and with the sequences of actions, and the meta-linguistic code, in which a language is used to speak of another language. The last is particularly characteristic of this narrative with its multiple résumés communicated by one character to another, and communication on multiple levels is the distinguishing feature of the passage.—G.W.M.

572. E. HAULOTTE, "Fondation d'une communauté de type universel: *Actes* 10,1—11,18. Étude critique sur la rédaction, la 'structure' et la 'tradition' du récit." *RechSciRel* 58 (1, '70) 63-100.

A survey of previous exegetical analyses, which attempt to locate the unity of this pivotal passage either in the original form of the story or in the Lukan redactional activity, demonstrates their inadequacy. A detailed structural analysis of the passage, however, yields more positive results without contradicting the more solid findings of previous scholarship. This analysis suggests using the

creation narratives as a point of reference. It leads to the conclusion that the story is not one of conversion but of the cooperation of divine intervention and human effort in the founding of a community from groups that are mixed on ethnic and religious grounds.—G.W.M.

573. L. MARIN, "Essai d'analyse structurale d'*Actes 10,1—11,18*," *RechSciRel* 58 (1, '70) 39-61.

On the level of narrative structure the text has several "nested" narratives: the vision of Cornelius is narrated four times, that of Peter twice. The elements and interrelationships of these narratives are analyzed in detail. On a deeper level the analysis moves first to examples of narrative in the archetype, the life of Jesus in the Gospels, and then to the topographical and dynamic codes in the passage. These deal not only with places but with spatial movements from above to below, exterior to interior, etc. The analysis points to the relationship between speech and eating, with all that these imply in Acts, as the basic problem of the text.—G.W.M.

574. [Acts 17:16-34] G. T. MONTAGUE, "Paul and Athens," *BibToday* 49 ('70) 14-23.

An illustrated description of the setting for Paul's speech in Acts 17.

575. [Acts 17:22-34] K. O. GANGEL, "Paul's Areopagus Speech," *BiblSac* 127 (508, '70) 308-312.

Paul skillfully communicated the gospel on the Areopagus in the form most likely to penetrate the hearts of his audience. That he did not compromise himself is proved by his referring to Adam as father of the human race, by presenting God as creator and judge, and by speaking of the resurrection.—D.J.H.

576. S. REYERO, "'Durum est tibi contra stimulum calcitrare.' Hechos de los Apóstoles, 26, 14," *Studium* 10 (2, '70) 367-378.

An analysis of the use of the proverbial expression in Greek literature and of the meaning of *sklēros*, especially in the NT, shows that the saying means: "It is useless and profitless to fight against the work of Christ." Implicitly the verse expresses the indestructibility of the work of Christ.—G.W.M.

EPISTLES—APOCALYPSE

Paul

577. P. BARBAGLI, "El pensamiento de S. Pablo sobre la mujer cristiana en la Iglesia," *RevistEspir* 29 (116-117, '70) 331-361.

It is a fact that, at least before the prescriptions given by Paul in 1 Cor 11:5 ff. and 14:34-36, women exercised their charismatic gifts in public assemblies. It is therefore highly probable that the dispositions of Paul in 1 Cor 14:34-36 and

in 1 Tim 2:11 ff. refer only to the simple faithful, not to women endowed with the gifts of the Spirit. And the exclusion from public teaching of the non-charismatic women was due to external circumstances: the particular difficulties in the communities of Corinth and Ephesus.

That the church did not mitigate those prescriptions of Paul but, on the contrary, made them more strict was due both to external dangers (Gnosticism and Montanism) and internal dangers: the fear that because of concessions women could also pretend to occupy strictly hierarchical positions. In Paul's teachings two elements should be distinguished. One is permanent and immutable: the exclusion of women from hierarchical positions such as the episcopacy and the priesthood, which Jesus, when founding his church, reserved for men alone. The second element, to which all other prescriptions belong, is of a disciplinary character and therefore mutable.—J.C.

578r. J. BLANK, *Paulus und Jesus* [cf. NTA 13, p. 160; § 14-571r].

F. MUSSNER, *TheolRev* 66 (3, '70) 207-208.—The book should have been entitled *Paulus und Christus* since it is concerned with the relationship between Paul and the risen Lord. In fact, B's views on the connection between the historical Jesus and the Christ of faith are somewhat one-sided. While Paul does interpret grace, justification, law, freedom and eschatology in the light of Jesus' death and resurrection, the foundations for these can be traced back to the teaching and activity of Jesus himself.—D.J.H.

579r. G. BORNKAMM, *Paulus* [cf. NTA 15, p. 124].

C. F. D. MOULE, *JournTheolStud* 21 (2, '70) 478-480.—B "has achieved the almost impossible: a highly condensed statement which, nevertheless, reads fascinatingly; and a popularization which is also full of stimulus for the specialist." Perhaps he does less than justice to Acts as an historical source. Another familiar but questionable assumption is that 2 Cor 5:16 relates to Paul's knowledge of the earthly Jesus. Especially good is the part dealing with Paul's message and theology, but the treatment of the Spirit might have been richer if the idea of sonship had been brought out.—D.J.H.

580. G. CHANTRAINE, "Le mustèrion paulinien selon les Annotations d'Érasme," *RechSciRel* 58 (3, '70) 351-382.

A study of the use of *mysterium* in Erasmus' annotations to the Pauline Epistles, especially Rom and 1—2 Cor, illustrates how Paul's theology was understood by the Renaissance humanist and provides a useful comparison with Luther's exegesis. A *mysterium* (the term occurs 41 times in the annotations) is essentially something which at first was hidden (*latet*, etc.) and then became manifest (*patefacere*, etc.). It encompasses two moments (before/after), two operations (hiding/manifesting) and two forms of acting (according to the flesh/spirit). The radical change of the OT in the NT manifests the fundamental identity of Scripture because *mysterium* points to the essential identity yet radical difference of the two Testaments.—M.A.F.

581. A. DANIELI, "La Cristologia di Paolo in Clemente Alessandrino," *Stud Pat* 17 (2, '70) 234-280.

An examination of numerous texts from Paul and from Clement of Alexandria on the subject of the parousia and eschatology and on the divinity of Christ demonstrate clearly the latter's debt, and in some cases his fidelity, to the former.—G.W.M.

582. J. G. GAGER, JR., "Functional Diversity in Paul's Use of End-Time Language," *JournBibLit* 89 (3, '70) 325-337.

Since both the meaning of the term "eschatology" and its content are debated, the article is limited to a consideration of the end-time language of the Apostle and its function. Four passages are studied; they are not necessarily more significant or more representative than others, but at least they illustrate the complexity with which Paul uses end-time language. Rom 8:18-25 has as its theme consolation and justification, and here by the use of end-time language the Apostle makes three basic assertions: (1) the way to glory leads necessarily through suffering; (2) the present age is a time of hope for, not fulfillment of, the final act of salvation; and (3) the believer is bound up with the nonbelieving world in a common longing for redemption from suffering and slavery.

In the discussion of marriage (1 Cor 7:25-35) popular philosophical language seems to predominate, whereas the end-time language is introduced as an additional support by placing disengagement from marriage within the particular context of preparation for the imminent end. In 1 Cor 6:9 f. exclusion from the future kingdom reinforces the general moral exhortation, and similarly in Gal 5:21 the prospect of the future kingdom confirms the general moral exhortation. From this analysis it is evident that the apocalyptic or end-time perspective is not the sole point of departure for interpreting Paul's epistles. Instead he argues differently in different situations, adapting his language to meet specific occasions and needs.—J.J.C.

583. K. KERTELGE, "Das Apostelamt des Paulus, sein Ursprung und seine Bedeutung," *BibZeit* 14 (2, '70) 161-181.

The NT does not give a clear and complete picture of the apostolic office. Hence it is important to know what Paul thought of his status and that of the Twelve. He himself is an apostle, he is convinced, because called by Christ, and this calling is not a historical datum but a consequence of the resurrection which is part of the gospel. His apostolate is service in the gospel, a theological reality founded in the reality of Jesus' resurrection and therefore resists a purely historical or juridical derivation.

The norm for others' apostolicity is, according to Paul, also the service of the gospel. The hermeneutical presupposition for understanding the apparitions of the risen Christ and their effects is the category of the gospel. Lastly, the theological significance of Paul's understanding of the apostolate can be thus summed up. (1) The apostolic office is the office founded by Christ in his church.

(2) It is the office of the early church and therefore all later offices are participations of it. (3) Office in the church is primarily and originally an office of service and to be measured by service. Hence the office is not comprised only by the purity of doctrine but proved precisely in the service for many according to the word and example of Jesus.—J.J.C.

584. N. KOULOMZINE, "Images of the Church in Saint Paul's Epistles," *StVlad TheolQuart* 14 (1-2, '70) 5-27.

In 1 Cor 3:1-18 the field, the building and the temple are Paul's images of the church and, more precisely, of the local community in Corinth. While speaking of the church as the field Paul could have been led to speak of the church as the new Israel and the people of God, but he preferred the images of the building with Christ as its foundation and that of the Temple in which the Holy Spirit dwells. In 1 Cor 6:11-20 and 10:1-22 the church is seen as made up of faithful who are members of Christ and temples of the Spirit, united in the sacrament of baptism and partaking of the body of Christ. 1 Cor 12 and Rom 12:4-8 (and, in fact, all of 1 and 2 Cor and Rom) show that our becoming part of Christ's body is the work of the Spirit. The notion of the body of Christ in Eph and Col does contain further developments and nuances but is not essentially different from that found in the earlier epistles. Paul probably avoided the "people of God" image because he preferred to use terms and images which would bring out more forcefully the work of Christ and the Spirit in the church.—D.J.H.

585. H.-W. KUHN, "Der irdische Jesus bei Paulus als traditionsgeschichtliches und theologisches Problem," *ZeitTheolKirch* 67 (3, '70) 295-320.

In explaining why Paul places little, if any, value on the sayings and deeds of the earthly Jesus, we must first recognize that Paul's Christology involved above all else the proclamation of Jesus as Lord and the confession that God has raised Jesus from the dead. At the center of his theology was the cross. Furthermore, we must understand the views of his opponents in the Hellenistic churches. The miracle stories of Mk 4—6 and the "signs-source" of Jn suggest that some Christian missionaries saw Jesus as a *theios anēr* and viewed themselves as transmitting his power. For example, in Lk the death of Jesus does not lie at the heart of the kerygma; rather, the passion becomes the story of the powerful *theios anēr* who triumphs as a martyr. Against this theological background we should probably see Paul's opponents who are refuted in 2 Cor 2:14—7:4 and 10—13.

Q represents a Christology which emphasized Jesus' announcement of the coming judgment. The positive attitude toward the Gentile mission and the "Son" Christology expressed in Lk 10:22 and Mt 11:27 prove that the redaction of this source was completed in the Greek-speaking Hellenistic church. Here we have a Christology which (like the *theios anēr* Christology) is not concerned with the passion but rather with the continuity between the earthly Jesus as

preacher of wisdom and the present-day community. When Paul combats the "wisdom" of his adversaries in 1 Cor 1—3, he is not opposing the words of the earthly Jesus but only those representatives of this Christology who seem to be moving in the direction of Gnosticism. Later Mark made the attempt at joining these divergent Christologies into one gospel by combining the passion narrative and the deeds of Jesus as *theios anēr* with his sayings.—D.J.H.

586. L. LÓPEZ, "Ley y libertad en San Pablo," *Studium* 10 (1, '70) 53-82.

Some of Paul's expressions seem antinomian but are not actually such. His critique of the Mosaic Law remains valid for the natural law also. The Law manifests sin and man's weakness but does give the power to avoid sin. Paul's vision of the Law is rooted and centered entirely in the mystery of Christ whose power makes the Law seem to disappear. Through the redemption man becomes a new creature, in whom there is a living law which bears fruit in the love of God and the love of the neighbor. However, in his letters the Apostle descends to specific regulations, e.g. concerning the external life of the communities, the actions of the charismatics and the practice of virtues. At the same time these external norms are based on inner charity. Thus the tension between law and liberty in Paul is resolved by a unity superior to both, by love in Christ Jesus and by life in him who is the law of the spirit and the perfect law of liberty for the sons of God.—J.J.C.

587r. U. LUZ, *Das Geschichtsverständnis des Paulus* [cf. *NTA* 13, p. 405; § 14-925r].

U. WILCKENS, "Das Geschichtsverständnis des Paulus," *TheolLitZeit* 95 (6, '70) 401-412.—We must add L's work to the list of books which one needs for Pauline exegesis. The author combines extraordinarily detailed exegetical work with an impressive gift for theological interpretation. However, while L takes a theological position somewhere between Barth and Bultmann, he never gives an explicit systematic-theological foundation for his hermeneutic. Also, the contrast between Paul and Qumran is drawn too sharply. Gal 3:10-13 presents a single thought and should not be interpreted as two parallel thoughts. The conclusion that, while history is an important aspect of Pauline thought, it is not the center of his theology is a negative result. It might have been more productive to have studied Paul's Christology and to show how his understanding of history is related to it. Finally, the Jewish tradition as the home of early Christian thought and language should have been treated at greater length.—D.J.H.

588. F. LYALL, "Roman Law in the Writings of Paul—The Slave and the Freedman," *NTStud* 17 (1, '70) 73-79.

Greek and Hebrew legal systems had a concept of slavery which can partly fill out Paul's figure of speech in which he describes the slave, but the analogues of the slave and the freedman to Paul's thinking are especially relevant, if they

are given a Roman content. The Apostle makes the most extensive use of the slave-freedman metaphor in Rom and 1 Cor. Corinth was an important slave market and a center of Roman administration. Rome was the seat of the law. Paul uses the metaphor also in Gal, Phil, Col, writing to cities where the Roman presence was manifest. Furthermore, when composing Phil and Col, Paul was at Rome, and from Phil 4:22 we learn he was in touch with Caesar's household. He therefore would know Roman slaves and understand their legal condition.

Jewish, Greek and Roman law regarding slavery are then compared. The decisive argument for favoring Roman law as the background of Paul's thinking seems to be 1 Cor 7:21-22. Paul's point is the fundamental equality and worth of the individual believer. The Christian slave is a freedman, a full human being, yet not detached from his patron. Christ has freed him and will perform the duties of a patron toward him, summed up in the idea of caring for him. On his part the freedman owes reciprocal duties to Christ, *obsequium*, *operae* and *munera* in their fullest extent. Hence the free Christian should realize that he is the slave of Christ, that he owns nothing and is subject to the direction of his owner, yet knowing that his owner will look after his welfare. This gives a far more satisfactory meaning to v. 22 than the rather colorless result if one reads it in a Greek content.—J.J.C.

589r. O. MERK, *Handeln aus Glauben* [cf. NTA 13, p. 278; §§ 14-580r—581r].

J. CAMBIER, *RevHistEccl* 65 (2, '70) 496-499.—Highly praised. Several minor criticisms are registered, such as a query about M's subtle distinction apropos of Col 3:18—4:1. One serious lacuna is the author's omitting the example of Paul's own apostolic ministry which significantly describes Christian life as an expression of faith (e.g. 1 Cor 4:9-13; 2 Cor 4:7-15; 6:4-10; 11:23-33). —M.A.F.

590. P. NEUENZEIT, "Eucharistie und Gemeinde. Eine notwendige Relation nach paulinischer Theologie," *UnaSanc* [Niederaltaich] 25 (2, '70) 116-130.

On the occasion of criticizing the absence of brotherly love in the Corinthian celebration of the Lord's Supper (1 Cor 11:17 ff.), Paul unfolds his view of the reciprocal relation between church and Eucharist. He affirms a necessary relationship and establishes it through a reference to the account of institution which stresses the new order of salvation as gift of the Eucharistic cup (1 Cor 11:24-25). This relationship is also emphasized in 1 Cor 10:17 which follows the remark about the sharing in the body of the Lord.

For Paul, the church is a community supported by the glorified Lord and nourished by his Eucharistic gift. However it is not an esoteric society concerned merely with the salvation of the individual after death. Rather service in and for the community and service of the church for the world are both presuppositions and consequences alike, if the Christian, in the Eucharistic celebration, wishes to share in his Lord redeeming him. Service of the commu-

nity without the Eucharist can quickly become an activity undistinguished from the humanitarian concerns of the non-Christian. Eucharist without the preparedness for service to the community and the world would be a senseless magical practice.—E.J.K.

591. J. F. O'BRIEN, "St. Paul on Charisms," *CrossCrown* 22 (4, '70) 449-457.

From a consideration of the Pauline pericopes on charisms (the term in Paul is mutually interdependent with "calling" and "vocation") one can conclude that in a charismatic community (1) each member is recognized as being called and assigned to some particular vocation within the community, (2) each person has his charism for the sake of his fellow Christians, and (3) all charisms are subject to the same law of Christ's love.—S.E.S.

592r. P. STUHLMACHER, *Das paulinische Evangelium, I* [cf. *NTA* 13, p. 279; § 14-929r].

P. POKORNÝ, *TheolLitZeit* 95 (3, '70) 202-204.—S's work goes beyond the article *euaggelion* in the *TWNT*. His explanation of *euaggelion* against the background of Judaism is basically convincing, although he himself is aware that in Hellenistic times the boundaries between Jewish and Greek thought were fluid.—D.J.H.

593. E. TOMASZEWSKI, "Geneza tytułu *Kyrios* w Listach św. Pawła (La g n se du titre 'Kyrios' dans les  p tres de St. Paul)," *StudTheolVars* 8 (1, '70) 267-284.

For Paul three factors constitute the foundation of the title *kyrios*: his personal experience near Damascus (a Christophany), the Easter proclamation of the community, and the tradition reaching back to the person of Jesus himself. Putting it differently, the true origin of Paul's faith in Jesus as *kyrios* is the reality of the person of Jesus of Nazareth, who as risen is identical with the earthly Jesus.—J.P.

594r. A. VAN D LMEN, *Die Theologie des Gesetzes bei Paulus* [cf. *NTA* 13, p. 163; § 14-252r].

K. BERGER, *TheolRev* 66 (2, '70) 112-114.—The book holds a special place in the history of Pauline interpretation. For Protestants it will appear as a clever attempt to call into question the Reformation's picture of Paul with the help of the historical-critical method. For Catholics it is a unique work because from the beginning of this century Catholic Pauline scholarship has usually assimilated the methods and results of Protestant exegesis.—D.J.H.

595. N. M. WATSON, "Justification—A New Look," *AusBibRev* 18 (1, '70) 31-44.

Several recent developments make it appropriate to speak of a new look in reference to Paul's understanding of justification. E. K semann has seen righteousness as a power which seeks to master our heart and takes us into its

service, a power which establishes God's dominion over the world. While Käse-mann's view that for Paul justification and sanctification coincide is not wholly acceptable, it does seem impossible to drive a wedge between *dikaioynē* as God's saving action and *dikaion* as a bare, forensic declaration. Furthermore, to speak of justification as denoting no more than the pinning of a label onto a sinner is to neglect the dynamic way in which the Bible conceives of the spoken word. Also, it introduces an unbiblical distinction between being and personality, or man as he is in himself and men as related to other people. Finally, in the OT the term *hšdyq* came to be understood as a positive act of succor and even was associated with reward.—D.J.H.

Paul, cf. § 15-486.

Romans, 1—2 Corinthians

596. D. M. COFFEY, "Natural Knowledge of God: Reflections on Romans 1:18-32," *TheolStud* 31 (4, '70) 674-691.

In Rom 1:21 Paul goes beyond the Jewish tradition which held that the Gentiles can know God from creation by stating that they actually did know him in the past. To establish the Gentiles' real sinfulness and their need for justification Paul postulates a time in the past when they did know God. But now they worship strange gods, and this is their "original" sin. In fact, the knowledge which the Gentiles are said to have achieved was, in Paul's mind, some sort of participation in the revelation made to Adam. Rom 1:19-20 suggests that the universe performed for the Gentiles what the Law did for the Jews: it made them conscious of sin. Paul's natural theology said nothing about proving the existence of God from reason; it merely said that God could be known by means of what he said. The theological ramifications of this interpretation are explored in detail.—D.J.H.

597. F. C. SYNGE, "The Meaning of *proerchometha* in Romans 3:9," *ExpTimes* 81 (11, '70) 351.

The verb should be understood as in the middle voice. The question Paul asks is: "Am I setting (one group) ahead of the other, am I setting Jew before Gentile or Gentile before Jew?" He answers that both groups are equally under sin. Even though Israel has been appointed as the trustee of God's oracles, this honor confers no racial superiority nor is it the reward for racial superiority.—D.J.H.

598. F. G. CREMER, "Der 'Heilstod' Jesu im paulinischen Verständnis von Taufe und Eucharistie. Eine Zusammenschau von Röm 6,3f und 1 Kor 11,26," *BibZeit* 14 (2, '70) 227-239.

The center of Pauline theology is Jesus' salvific death, and from it the Apostle derives his sacramental theology. In baptism the Christian is handed over to Christ and immersed into his death and resurrection. On the other hand, the

Lord is delivered over to the Christian in the Eucharist, which Paul regards as the revelation of the Christ-event for the church and in a manner the present fulfillment of the parousia.—J.J.C.

599. C. ROETZEL, "*Diathēkai* in Romans 9,4," *Biblica* 51 (3, '70) 377-390.

Commentators have interpreted the plural noun *diathēkai* in Rom 9:4 as a reference to the different covenants which Yahweh established with the patriarchs—Abraham, Isaac, Jacob, Moses, etc. Yet in rabbinic and intertestamental literature the singular form of "covenant" is used consistently to refer to God's relationship with Israel's fathers, and conversely the plural form is scarcely if ever used to describe that relationship. Instead the plural form denotes promises, oaths, commandments or ordinances which Yahweh in his grace gave to Israel. In Gal 4:24 Paul contrasts the covenant made with the Jews and that made with the Gentile church. The plural form in Eph 2:12 seems to require some such translation as "oaths" or possibly "instruments." Neither instance is a reference to numerous covenants established with Israel's forefathers. Rom 9:4-5 should be seen as a Hellenistic Jewish formulation adopted by Paul, and so *diathēkai* should be translated to mean either "commandments," "decrees" or possibly "oaths." Since *epaggeliai* appears in Rom 9:4, the translation "promises" is unlikely.—D.J.H.

600. J. L. DE VILLIERS, "Die Aard van die Bediening Volgens die Korinthiër-Briewe" [The Nature of the Ministry according to the Corinthian Letters], *NedGerefTeolTyd* 11 (3, '70) 173-180.

The struggle of the church to establish a Christian way of life amidst the cosmopolitan cultural climate of Corinth compels Paul to treat the nature of the ministry extensively in his Corinthian letters. His main theme is the fundamental difference between human and divine wisdom. The Christian message makes no claim to human *sophia* or *logos*, but reveals the wisdom of God in the "word of the cross." The rhetorical questions in 1 Cor 1:20 are allusions to certain passages in Isa where a similar contrast between human and divine wisdom is found. The nature and extent of the divine wisdom and grace are revealed only in the person of the suffering and dying Messiah. The ministry must be a reflection of this wisdom.—B.C.L.

601r. J. WEISS, *Der erste Korintherbrief*, Kritisch-exegetischer Kommentar über das Neue Testament, 5 [1910] (Göttingen: Vandenhoeck & Ruprecht, 1969), xlviii and 388 pp.

H. CONZELMANN, *Der erste Brief an die Korinther* [cf. *NTA* 14, p. 114; § 14-938r].

E. LOHSE, *Die Briefe an die Kolosser und an Philemon* [cf. *NTA* 13, p. 278].

U. WILCKENS, "Paulus-Kommentare zweier theologischer Epochen," *Evang Komm* 3 (7, '70) 426-427.—The reprinting of Weiss's commentary first pub-

lished in 1910 invites comparison with Conzelmann's new commentary. Inspired by the theology of his day, Weiss emphasized the relations between the Christian and Greek spirit and between early Christian and Hellenistic piety. Writing against the background of the dialectical theologies of Barth and Bultmann, Conzelmann sees Paul as the theologian of the cross who struggles to avoid its being replaced by any human standard or culture. Lohse's commentary differs from that of E. Lohmeyer published in 1929 by attributing authorship to a student of Paul rather than to Paul himself and surpasses it by providing abundant linguistic information, new comparative material, and insight into the form and function of early church traditions.—D.J.H.

602r. [1 Cor 1:1—3:4] R. BAUMANN, *Mitte und Norm des Christlichen* [cf. NTA 13, p. 404].

U. Luz, *TheolLitZeit* 95 (5, '70) 354-355.—B's exegesis is excessively dependent on the secondary literature, and his own views are presented only as questions in relation to previous studies without adding further confirmation. Furthermore, B's effort to discern the concrete problem confronting Paul from 1 Cor 1:17 rather than 1 Cor 1:12 is not convincing. Also, does not Paul treat the same theme in 1:18 ff. as he does in 2:6 ff.? The sketch of Paul's theology of the cross is especially good.—D.J.H.

603. C. ROMANIUK, " 'Nos autem praedicamus Christum et hunc crucifixum' (1 Cor 1,23)," *VerbDom* 47 (4, '69) 232-236.

In his preaching Paul moves Christians to action primarily by appeal to the Christological or, more accurately, the soteriological motive. In other words, a Christian ought to do good and avoid evil because he has been redeemed by Christ and is united with Christ in his daily life.—D.J.H.

604. C. W. FISHBURNE, "I Corinthians III. 10-15 and the Testament of Abraham," *NTStud* 17 (1, '70) 109-115.

Commentators have pointed out that fire as an agent of God's judgment is a commonplace in Jewish apocalyptic, but none of the parallels which scholars have proposed for 1 Cor 3:13-15 are really such. *Testament of Abraham* 13, however, has the same peculiar combination of (1) the testing (2) of works (not souls) (3) by fire (4) on an eschatological Day of Judgment. The parallel is further emphasized by similarity of language.

M. R. James and others argue that the *Testament* depends on Paul, but their arguments are not convincing. Rather, the opposite is true. The lack of Christian content in the Jewish writing, its thoroughgoing Jewish thought and language indicate it was composed in the first half of the 1st century A.D. Moreover, 1 Cor 2:9; 15:22 and 2 Cor 11:14 ff. suggest that the Apostle is dependent on the *Testament*. The evidence favors the opinion that the *Testament* was written before Paul wrote, that he was familiar with it and that it forms the background for 1 Cor 3:10-15.

In using the Jewish document Paul made two important changes. His trial by fire is not to determine the eternal destiny of the human soul but to test the works of the church leaders, to determine whether or not they shall receive rewards within the context of salvation. In this regard he seems to envisage degrees of heavenly reward among the elect. Secondly, in v. 15 he tacitly corrects the teaching of the *Testament* regarding salvation through works, insisting upon his own characteristic doctrine that salvation remains a matter of grace through faith.—J.J.C.

1 Cor 11:26, cf. § 15-598.

605. J.-M. VAN CANGH, “‘Mort pour nos péchés selon les Écritures’ (1 Co 15,3b). Une référence à Isaïe 53?” *RevThéolLouv* 1 (2, '70) 191-199.

1 Cor 15:3b contains an implicit allusion to Isa 53, although there is no exact use of any one verse. The question of a Semitic or a Greek original appears to be insoluble and useless. When the primitive community expressed what the death of Jesus meant, it used the language at hand, which was that of the OT. Judaism never applied Isa 53 to the expiatory death of martyrs or of just men, and the idea of a suffering messiah was completely foreign to its mind. Finally, it is suggested that the concept of the expiatory death for many originated in the primitive Palestine community through a combination of two streams of OT thought.—J.J.C.

606r. [1 Cor 15:3-5] K. LEHMANN, *Auferweckt am dritten Tage nach der Schrift* [cf. *NTA* 13, p. 277; § 15-243r].

J. KREMER, *TheolRev* 66 (2, '70) 114-118.—This careful and learned work deserves recognition and praise. One might question whether the strictly theological interpretation should be so sharply distinguished from the historical as L often appears to do. That “according to the Scriptures” has the same basic meaning in 1 Cor 15:3 and 4 is not entirely clear.—D.J.H.

607. G. BARTH, “Erwägungen zu 1.Korinther 15, 20-28,” *EvangTheol* 30 (10, '70) 515-527.

The passage is not an apocalyptic excursus describing the course of the final events but rather a theological argument which is the peak of the chapter's reasoning. In 1 Cor 15:1-11 Paul does not seem to be proving that the resurrection was an objective phenomenon but that his preaching agrees with that of the other apostles. He then argues that if Christ is not risen, there is no resurrection, a consequence which follows from the idea of the body of Christ and of Christ as the last Adam. With this Adam-Christ concept Paul combines the idea of the *Urmensch* myth. There is a difference between our relation to the first and to the last Adam. Our death is present in Adam, but our resurrection in Christ is future.

1 Cor 15:24b-28 do not portray the sequence of happenings at the end, the course of the apocalyptic order. The emphasis rests upon the complete reign of Christ and of God. Death is conquered last of all. Now anyone who exempts death from the things conquered by Christ would deny that all is subject to him. Yet the resurrection proves that the crucified is the victor and hence he must reign over all. To preach the resurrection of the dead is therefore for Paul a necessary Christological statement, and anyone who denies the resurrection of the dead denies Christ's lordship and that God will be all in all. Hence in this passage the Apostle is using apocalyptic concepts and images but the underlying idea is Christological. Furthermore, in the conclusion of the chapter, i.e. 15:54 f. and 57, there is again mention of victory which recalls the idea of v. 25 that Christ must reign over all his enemies.

In this chapter *sōma* does not necessarily mean corporeality but rather signifies man in his relation to God or sin or to his fellow man. Paul stresses the existence of the *sōma* because man will live in ministering self-sacrifice to God. Hence the main idea of Paul is derived not from repeating traditional concepts but from the knowledge that Christ must reign so that God may be God over men and over the entire world.—J.J.C.

608. J. D. G. DUNN, "2 Corinthians III. 17—'The Lord is the Spirit,'" *Journ TheolStud* 21 (2, '70) 309-320.

In the immediate context (2 Cor 3:7-18) the theme being elaborated is the temporary nature of the *diakonia* of death and condemnation over against the increasingly glorious nature of the *diakonia* of the Spirit and righteousness. It is essential for the right understanding of the passage to realize that Paul's argument takes the form of a Christian midrash on Exod 34:29-35 whose key words are *doxa* and *kalyμμα*. Thus 2 Cor 3:16 must be a citation from Exod 34:34. Paul's aim is to show how the removal of the veil is linked with the Spirit/Law antithesis and the replacement of the latter by the former, and he does so in terms of the passage he is using as his text. He says that the veil which blinds the Jews of his own day is the same veil which covered Moses' face. In v. 17 Paul suggests that by "the Lord" he understands the *pneuma* about whom he spoke in 2 Cor 3:3, 6 and 8. As Moses turned to Yahweh, so the way of redemption for the Jew is to turn to the Spirit.

Paul's treatment of Exod 34:34 is in accord with the pesher technique; the textual alterations and omissions are those required to bring the text into line with the interpretation and exposition Paul has drawn from the passage. While *kyrios* in Paul usually refers to the exalted Christ, in OT citations it is almost always Yahweh. Finally, the central antithesis in the chapter is between the Law and the Spirit: as the Law was the regulating principle and power of the Old Covenant, so it is the Spirit in the New Covenant. All these considerations lead to the conclusion that Paul does not identify the risen Jesus with the Spirit in 2 Cor 3:17.—D.J.H.

609. S. CIPRIANI, "L'amore di Cristo e la nostra vita in Lui (2 Cor. 5,14-17)," *RivistBib* 18 (3, '70) 269-277.

2 Cor 5:14-17 is one of the most illuminating pericopes of the whole Pauline corpus. Paul unfolds to us the secret source of his dynamic energy for untiring missionary activity. The love of Christ, of which the cross is a witness, is the spur pushing Paul constantly forward to proclaim Christ to all the world. Christ, dead and risen, is such a force of salvation that he is able to renew, or rather recreate, everyone who believes in him. The Christian is such an original work that only the creative power of God can bring him about. A detailed exegesis of the pericope follows this general explanation.—C.S.

Galatians—Pastorals

- 610r. J. BLIGH, *Galatians* [cf. *NTA* 14, pp. 248-249; §§ 14-944r—945r].

G. DELLING, *TheolLitZeit* 95 (6, '70) 429-431.—The exposition is carried through on the assumption that the epistle is chiasmically structured. Theological assumptions can be discerned especially in the discussions about justification. Not only does B misinterpret Luther's explanation of Paul on justification, but he even indicates a certain reserve toward many of Paul's more pointed statements. On the whole, the commentary presents numerous enlightening and stimulating interpretations. Particularly helpful are the many references to the Fathers, Philo, classical authors and the OT.—D.J.H.

611. B. SCHWANK, "Christliche Freiheit nach dem Galaterbrief. Vortrag beim Theologischen Seminar über Gewissen—Liebe—Freiheit," *ErbAuf* 46 (5, '70) 381-390.

For Paul every return to the Law and legalistic piety implies a rejection of the crucified Lord. For example, to return to circumcision is to deny that baptism into the death of Christ has surpassed circumcision as a sign of initiation into the people of God. While Paul emphasizes freedom, he also describes Jesus as the crucified one and himself as the slave of Christ. Redeemed through the blood of Christ and recognizing his total dependence on God, the Christian is free from the power of men and sin and is free to serve his fellow man and to walk in the ways of the Spirit (Gal 5:22-25).—D.J.H.

612. W. KLASSEN, "Galatians 6:17," *ExpTimes* 81 (12, '70) 378.

There is a parallel between Paul's appeal to *ta stigmata tou Iēsou* and Antipater's response to the charge of disloyalty to Caesar as recorded in Josephus' *War* 1, 197. When Antipater stripped off his clothes and exposed his numerous scars, his loyalty to Caesar needed no words.—D.J.H.

613. A. GONZÁLEZ LAMADRID, "Ipse est pax nostra (Estudio exegético-teológico de Ef 2, 14-18," *EstBib* 28 (3-4, '69) 209-261.

The article's purpose is to study in the passage the concept of peace and pacification under the double aspect of peace with God and mutual peace among

men. First there is an exegetical study of Eph 2:11-22 with a fresh translation of the passage, a word-by-word exegesis and extensive bibliographical and critical notes. An excursus treats the images of temple and building in the Qumran literature. Finally the *Sitz im Leben* is examined and three hypotheses are weighed: the Gnostic, the liturgical and the Jewish OT. The last is favored as providing the background for the pericope since it also seems to explain the setting of the Qumran writings. [To be continued.]—J.J.C.

614r. J. GNILKA, *Der Philipperbrief* [cf. *NTA* 13, p. 276; § 15-251r].

E. GRÄSSER, *TheolLitZeit* 95 (7, '70) 503-506.—G has produced a solid, complete and learned commentary which is especially valuable for its reviews of research on various problems, for its historical reconstructions of the situations which led to the composition of the two letters now joined into one, for clarifying the history-of-religions background, and for the historicocritical exegesis of the text. However, the theological interpretation of Phil as a document of Pauline theology is not completely adequate.—D.J.H.

615. J. G. GIBBS, "The relation between creation and redemption according to Phil. II 5-11," *NovTest* 12 (3, '70) 270-283.

The hymn's Christological statements are significant for the relation between creation and redemption. (1) Being in the "form of God," Jesus is God's image, thus fulfilling man's destiny (cf. Rom 5:12-21) and manifesting in this world the glory of God. (2) The divine splendor was manifested only in the identification with man, "for only by 'taking the form of a servant' was Jesus 'in the form of God.'" (3) In sharp contrast to the grasping and self-assertive Adam stands the conduct of Jesus who thus became the one through whom God's redemptive purpose is accomplished within creation. (4) The fact that Jesus was in the form of God when he gave himself up to death indicates that God accomplishes his redemptive purpose within the world. (5) The church's worship is on behalf of creation and bears witness that under Jesus' lordship creation is being moved in the direction of the glory of God the Father.—J.J.C.

616r. [Phil 2:5-11] R. P. MARTIN, *Carmen Christi* [cf. *NTA* 12, p. 141; § 14-609r—611r].

G. J. KUIPER, *BiblOr* 27 (1-2, '70) 94-96.—Of major importance is the realization of the meanings of this hymn in two contexts (in the worship of the Hellenistic-Jewish church and in Phil) and of the possible difference between these meanings. The interpretation done in the light of the discussions of literary form and authorship along with the survey of recent research is creative and complete. "A question may be raised about the apparent re-appearance of an ethical application of the hymn, partly in its pre-Pauline setting, whereas its ethical interpretation was correctly seen as untenable."—D.J.H.

617. [Phil 2:6-11] K. GÄMBER, "Der Christus-Hymnus im Philipperbrief in liturgiegeschichtlicher Sicht," *Biblica* 51 (3, '70) 369-376.

The phrase *hoti kyrios Iēsous Christos eis doxan theou patros* was probably a responsorial verse inserted between the major divisions of the hymn (that is, after *theō*, *anthrōpos*, *onoma* and *exomologēsētai*). The device of the responsorial verse is well known in Pss and in the practice of the early church. Furthermore, in the OT the responsorial verse is usually written only at the beginning or end of the composition. The parallels with the Hallel-Psalms suggest the Lord's Supper as the *Sitz im Leben* for Phil 2:6-11.—D.J.H.

618r. E. LOHSE, *Die Briefe an die Kolosser und an Philemon* [cf. *NTA* 13, p. 278].

E. H. MALY, *CathBibQuart* 32 (3, '70) 463-465.—This commentary will be a classic in its field and will serve as a model for exegetical work. Among its merits are the author's excellent command of Greek grammar, the many references to both Jewish and Hellenistic usage, the balanced judgments on the Hellenistic and/or OT background of terms and concepts, the use of the Qumran literature, theological insight, bibliographical coverage and admirably clear style.—D.J.H.

619r. ———, *Idem*.

H.-M. SCHENKE, *TheolLitZeit* 95 (4, '70) 271-274.—This commentary has been produced with great care, thorough familiarity with the relevant literature and good judgment. While in the introduction the question of Pauline authorship is left open, in the commentary itself Col is attributed to a student of Paul. L's views on the standard exegetical problems of Col are presented in detail and evaluated.—D.J.H.

Colossians and Philemon, cf. § 15-601r.

620. [1 Thes 2:1-12] A. J. MALHERBE, "'Gentle as a Nurse.' The Cynic Background to I Thess ii," *NovTest* 12 (2, '70) 203-217.

Paul's description of his Thessalonian ministry in 1 Thes 2 is strikingly similar both in content and in language to the description of the orator turned Cynic philosopher, Dio Chrysostom (A.D. 40—ca. 120?). Dio says that some Cynics fear the *hybris* of the crowd and will not become involved in the *agōn* of life; their speech can be described as *kenos*. The true philosopher faces the crowd with *parrēsia* because God gives him courage. Paul says that although he has experienced violence (*hybristhentes*), his sojourn has not been empty; rather he spoke boldly in God during a great struggle. Dio says that charlatans deceive and lead people into error (*planē*), but Paul asserts that he did not preach out of error. For Dio the ideal philosopher speaks with purity of mind and without guile; Paul says that he was not motivated by uncleanness nor did he speak with guile. The true philosopher will not preach for glory or gain or

as a flatterer; Paul claims that he did not use preaching as a cloak for greed, nor did he seek glory from men or flatter them. Both Dio and Paul claim to have been divinely directed to speak. Finally, Dio emphasizes that the philosopher should not always be harsh to his hearers, but on occasions should be as kind as a father and as gentle as a nurse. Paul uses the very same images. Just as we cannot prove that Dio was replying to a personal attack, so from Paul's description in 1 Thes 2 we cannot determine that he is making a personal apology to specific opponents.—D.J.H.

621r. [2 Thes 2] C. H. GIBLIN, *The Threat to Faith* [cf. *NTA* 12, p. 262; § 15-256r].

W. SCHMITHALS, *TheolLitZeit* 95 (3, '70) 200-202.—G's explanation of *katechōn* deserves attention and at any rate is no less improbable than the many other interpretations of this mysterious figure. Yet even if the "man of unrighteousness" is not an apocalyptic figure, it seems impossible to "de-apocalypticize" the whole passage. G must admit that apocalyptic is not totally absent in Paul and that it forms an element in his theology.—D.J.H.

622r. [Pastorals] P. LIPPERT, *Leben als Zeugnis* [cf. *NTA* 14, p. 114].

J. ROLOFF, *TheolLitZeit* 95 (5, '70) 352-354.—While this work does discuss a neglected issue, it remains below the level of much contemporary Catholic exegesis because of its methodological unclarity and tendentiousness. In 1 Pet 2:12 the "day of visitation" is not the day of the conversion of the Gentiles, but must be the day when God's eschatological visitation in judgment and salvation is revealed to the Gentiles. Furthermore, there is no causal connection here between Christian behavior and the Gentiles' conversion. The theme of witness does not seem to be an autonomous concept in the NT; rather it flows from other theological and ecclesiological motivations.—D.J.H.

623. J. THURÉN, "Die Struktur der Schlussparänese 1. Tim. 6,3-21," *TheolZeit* 26 (4, '70) 241-253.

The section 1 Tim 6:3-21 is not an accidental conglomerate but reflects rather a well-thought-out, careful structure, the result of prolonged reflection. The apparent double conclusion to the letter (vv. 16 and 21) closely parallels chiasmic elements found in the opening salutation. Vv. 17-19 are not anticlimactic to vv. 11-16. Passages such as 4 Mac 16:16; 17:14 and Heb 12:1 ff. show that in the paraenetic traditions an *agōn* motif is associated with a *homologia*. Deut 30: 11-20 also offers a good parallel to the structure of 1 Tim 6.—M.A.F.

Hebrews

624. E. NELLESSEN, "Lateinische Summarien zum Hebräerbrieff," *BibZeit* 14 (2, '70) 240-251.

In many Latin biblical MSS brief summaries of the contents are prefixed to the individual books. These summaries are called *breves*, *breviarium*, *capitula*,

capitulatio or *tituli*. The *capitula* for Heb differ greatly from those for the other Pauline letters and reflect the fact that this epistle was late in being accepted into the canon. The various *capitula* to Heb are here described in detail and compared.—J.J.C.

625. F. SCHRÖGER, "Das hermeneutische Instrumentarium des Hebräerbriefverfassers," *TheolGlaub* 60 (4-5, '70) 344-359.

While the author of Heb in some passages interprets the OT texts literally, in many others he employs hermeneutical methods current in his day but which are now unacceptable. This state of affairs raises the question of what is the exegete's duty today. Three principles are suggested. He should first master the historicocritical method. Then he should recognize that the books he is studying claim to contain divine revelation, and this claim must be taken into account in his interpretation. Lastly, he should be a believer or at least know the stand of the believer because revelation, even when studied with scientific methods, is open only to the believer.—J.J.C.

626. R. WILLIAMSON, "Hebrews and Doctrine," *ExpTimes* 81 (12, '70) 371-376.

The Christology of Heb draws on the author's knowledge of actual priesthood and sacrifice in contemporary Jewish religion as well as the Jewish hope of a priestly messiah. With this terminology the writer tried to say that Jesus now sits at God's right side and that his life had proved acceptable to God as the long-sought, full, perfect and sufficient sacrifice for sin. In other words, he expresses what it means to say and believe that Jesus was still alive. Furthermore, the writer was attempting to relate the earthly life and ministry of Jesus to his present heavenly status and activity. Since the language and thought-forms of Heb are unintelligible to most people today, the best tribute the modern church can pay to the genius who composed Heb is to attempt in our own day the apologetic task which the writer imposed upon himself.—D.J.H.

627. A. VANHOYE, "Thema sacerdotii praeparatur in Heb. 1,1-2,18," *VerbDom* 47 (5, '69) 284-297.

By its mention of the purification from sins, Jesus' sonship and his being seated at the right hand of the Father, the exordium (Heb 1:1-4) prepares for the later exposition of the doctrine of Christ's priesthood. All the quotations from the OT in 1:5—2:16 express the intimate relation between Christ and God and thus are a prelude to the treatment of the priesthood, especially its theme of mediation. The priesthood is explicitly mentioned in 2:17-18. Because he is brother to all men, Christ is the perfect mediator for them with God. The title of high priest suggests the image of a prince who is also a priest. Unlike others who attained that dignity by violence and corruption, his access to that office was through humble association to his brethren. As high priest he is characterized by mercy and faithfulness. His task of propitiation was operative not only

on Calvary but continues also in his glorified state. Heb 2:18 explicitly mentions the relation between the ministry of Christ, his priestly function as the glorified Christ and the suffering of his human existence.—J.J.C.

Catholic Epistles

628. F. O. FRANCIS, "The Form and Function of the Opening and Closing Paragraphs of James and I John," *ZeitNTWiss* 61 (1-2, '70) 110-126.

Double opening statement, with anticipation of thematic treatments in the body of the epistle, is a characteristic found in Hellenistic correspondence also of a secondary nature, that is, lacking in situational immediacy. Josephus, *Ant.* 8, 50-54, and Eusebius, *Praep. Evang.* 9, 33 ff., exemplify the pairing especially of blessing and rejoicing as ingredients of one member of the double opening (see also 1 Mac 10:25-45 and cf. Phlm 4-7). In Jas 1 the thematic materials are duplicated (1:2-11; 1:12-25) and appear in reverse of the order in which they are found in the body of the document. The opening thematic statement of 1 John is life, articulated as Christian fellowship, that is, "with the Father and with His son," and 1:3 is a parallel reformulation of 1:1-2. The lack of a formal close in the two letters is not an uncommon Hellenistic epistolary phenomenon (cf. Josephus, *Ant.* 8, 40-54; 1 Mac 10:25 ff.), and other features in the closing phrases point to epistolary genre.—F.W.D.

629. N. HILLYER, "First Peter and the Feast of Tabernacles," *TynBull* 21 ('70) 39-70.

Tabernacles was the most popular of all Jewish feasts and was characterized by joy, by various unusual offerings and several impressive rites, e.g. the drawing of water from Siloam which signified the future outpouring of the Spirit. It seems beyond dispute that there was some close association between the Christian sacrament of baptism and the symbolism of the Feast of Tabernacles. Constantine fixed the Feast of the Cross on Sept. 14, a date deliberately chosen to coincide with the anniversary of Solomon's dedication of the Temple on the Feast of Tabernacles. The Emperor's action implies the restoration of a festival which for a long time had not been celebrated by Christians, at least not on the traditional date. Further, Epiphany appears to be a festival developed by Christianity in a pagan setting but drawing upon some elements from the Jewish-Christian Feast of Tabernacles.

The evidence indicates that 1 Pet was composed at a time when Christian Jews were gaining fresh insights into the significance of the feast they knew so well, now that the Messiah had come. Several themes and ideas, which are common to 1 Pet and Tabernacles, suggest that, while the author is not writing with Tabernacles consciously in mind, he and his readers are familiar with the feast. If it is accepted that 1 Pet reflects recent knowledge of Tabernacles, then its writing would be sufficiently near to A.D. 70 to support traditional authorship.—J.J.C.

630. J. H. ELLIOTT, "Ministry and Church Order in the NT: A Traditional-Historical Analysis (1 Pt 5, 1-5 and ppls.)," *CathBibQuart* 32 (3, '70) 367-391.

The form and content of 1 Pet 5:1-5 and its affinities with biblical (Mk 10:35-45 par.; also Jn 13; 21:15-23) and extra-biblical (Qumran; Hippolytus' *Apostolic Tradition*, etc.) texts indicate the existence and influence of an early oral Christian ministry and church-order tradition. In this tradition Christological and ecclesiological motifs are correlated (e.g. Jesus as servant or shepherd is the *typos* for leaders to emulate) and in the course of time logia concerning Jesus' own ministry of humble service (Mk 10:45 par.; Lk 22:27) are variously employed to answer the emerging question of ministry and rank within the post-Easter community (Mk 10:42-44 par.; Lk 22:24-26; Jn 21:15-23; 1 Pet 5:1-5). In a still later stage they were located within the larger redactional frame of discipleship and self-abnegation (Mk 10:35-45 par.; Jn 21:15-23) or the frame of the passion and the institution of the Eucharist (Lk 22:15 ff.; Jn 13:1 ff.; cf. Jn 21:15 ff. and 1 Pet 4:12 ff.). Cultic connections with the Eucharist and baptism are evident; baptismal catechesis and paraenesis appears the prevailing *Sitz im Leben*. Among the various motifs (e.g. rank issue, shepherd-sheep metaphor, "example" theme, eschatological reward from coming Lord, humility) is a distinction between leaders (*presbyteroi* or synonyms) and *neōteroi*. In such contexts the term *neōteros* (-oi) is best understood to designate recently baptized persons, "neophytes in the faith." "The prominence of Peter in this tradition suggests the amalgamation of Petrine with ministry and Church order traditions. 1 Peter is a significant example of this coalescence."—J.H.E. (Author.)

631. R. C. BRIGGS, "Contemporary Study of the Johannine Epistles," *RevExp* 67 (4, '70) 411-422.

Recognition of the role of tradition in the early church goes far in establishing that 1 Jn and Jn were written by different authors with divergent theological orientations. The characteristic marks of the 1st-century Hellenistic letter are missing in 1 Jn. It seems reasonable to date 1 Jn between A.D. 95 and 125. In contrast to 1 Jn, 2 and 3 Jn represent clear examples of the style and structure of 1st-century Hellenistic letters. There is no compelling evidence that substantiates the claim for common authorship with 1 Jn. At any rate, the "elder" who composed 2 and 3 Jn cannot be identified as John the Apostle. The alleged ecclesiastical patterns in 3 Jn cannot be transferred to 2 Jn, nor should the theological issues reflected in 2 Jn be applied automatically to 3 Jn.—D.J.H.

632. J. W. CARLTON, "Preaching From the Johannine Epistles," *RevExp* 67 (4, '70) 473-483.

Suggestions for preaching organized under the headings: an understanding of love, dialectic with the world, and the predicament and promise of man.

633. H. DRUMWRIGHT, "Problem Passages in the Johannine Epistles: A Hermeneutical Approach," *SWJournTheol* 13 (1, '70) 53-64.

The passages treated are the prologue to 1 Jn (1:1-4); confessing sin (1 Jn 1:5—2:2; 3:4-10; 5:16-18); the Antichrist is coming (1 Jn 2:18-25; 4:1-12; 2 Jn 7-8); the three witnesses: water, blood, Spirit (1 Jn 5:6-12); the elect lady and her children (2 Jn 1, 4, 13; 3 Jn 4); the authority of the Elder (3 Jn).—J.J.C.

634. D. EZELL, "The Johannine Letters in Outline," *SWJournTheol* 13 (1, '70) 65-66.

A series of brief headings presenting the content of the Epistles.

635. J. HORNER, "Introduction to the Johannine Epistles," *SWJournTheol* 13 (1, '70) 41-51.

The letters were composed by the author of the Gospel, the apostle John. 1 Jn, written about A.D. 90, combats Gnostic teaching. 2 and 3 Jn give directions for true hospitality and thus safeguard Christian fellowship from neglect and abuse.—J.J.C.

636. D. MOODY, "The Theology of the Johannine Letters," *SWJournTheol* 13 (1, '70) 7-22.

It is the apostle John who stands behind the Johannine letters so that these writings present the apostolic witness against the teaching of a Gnostic Judaism which at the end of the 1st century was infiltrating the churches of Asia. The theological topics here examined are Christ, God, the Spirit, sin, the world, the commandment, the consummation and the church.—J.J.C.

637. H. S. SONGER, "The Life Situation of the Johannine Epistles," *RevExp* 67 (4, '70) 399-409.

For understanding the context of 1 Jn it is crucial to realize that the author does not appeal to a generally accepted tradition and seems to make no distinction between doctrinal and ethical errors. A Judaistic context best explains the author's ethical approach to doctrinal errors, accounts for the Judaistic elements in the epistles, and allows for Gnostic motifs.—D.J.H.

638. F. STAGG, "Orthodoxy and Orthopraxy in the Johannine Epistles," *RevExp* 67 (4, '70) 423-432.

In the Johannine letters the writer was compelled to protest the wrong way of doing the very thing which the Fourth Gospel does creatively. The opponents are Christians carried away with some "new thought," who claim a special anointing, to be in the light, to know God, to have advanced beyond Jesus and to be above sin. What they believed drastically affected their understanding of Christ, was disastrous to fellowship and threatened their moral and ethical

principles. From the epistles we learn that we need both sound doctrine and sound practice if Jesus Christ is to continue his work of making a whole man sound.—D.J.H.

639. R. A. WARD, "The Theological Pattern of the Johannine Epistles," *SW JournTheol* 13 (1, '70) 23-39.

In the Johannine letters a theological pattern can be discovered which revolves about God, Christ and man. As a sinner, man left to himself has no prospect but doom; God, however, has given a Savior in the person of Christ.—J.J.C.

640. D. E. COOK, "Interpretation of I John 1-5," *RevExp* 67 (4, '70) 445-459.

An exposition of the entire epistle with a specific effort to articulate its ethical and theological values.

641. P. R. JONES, "A Structural Analysis of I John," *RevExp* 67 (4, '70) 433-444.

R. Law (*The Tests of Life*, 1914), by emphasizing the "apparatus of tests," and R. Bultmann, by focusing on the history of tradition, have contributed much to the understanding of 1 Jn's structure, but neither view is altogether acceptable. 1 Jn is a pastoral-polemic letter manifesting an organic unity in which one can ascertain three movements of thought: God as light (1:5—2:27), righteousness (2:28—4:6) and love (4:7—5:12). The presiding metaphor is that of "abiding in God." This image gathers up the commandments to believe in the name of Jesus (orthodoxy) and to love one another (orthopraxy).—D.J.H.

1 John, cf. §§ 15-556; 15-628.

642. [1 Jn 5:1-5] R. KITTLER, "Erweis der Bruderliebe an der Bruderliebe?! Versuch der Auslegung eines 'fast unverständlichen' Satzes im 1. Johannesbrief," *KerDog* 16 (3, '70) 223-228.

1 Jn 5:2, which Bultmann has called almost unintelligible, may be explained thus. The passage is replying to an implicit objection: How can we know, when showing love to a suspected brother, whether he is a true child of God or a child of the devil? The answer is: we know that we are loving true children of God whenever out of love for God we keep his command to love, i.e. as often as we simply dare to love a suspected brother. In other words, we recognize the true brother in the act of loving him. Hence this verse, which has been a *crux interpretum*, encourages the reader in spite of all obstacles to love a brother who seems to be a stranger and thus to discover that he is really our brother.—J.J.C.

643. J. B. POLHILL, "An Analysis of II and III John," *RevExp* 67 (4, '70) 461-471.

2 and 3 Jn have been preserved primarily because they appear to be by the same writer as 1 Jn. Thus they serve as a backdrop to the first epistle, broaden-

ing our view of its historical setting and giving a glimpse into the life situation of the churches to which it is addressed. Detailed expositions of 2 and 3 Jn are presented.—D.J.H.

Catholic Epistles, cf. § 15-427.

Apocalypse

644. A. J. BANDSTRA, "History and Eschatology in the Apocalypse," *CalvTheol Journ* 5 (2, '70) 180-183.

A discussion of E. Fiorenza's attempt to show that eschatology, not history, is the organizing principle of Apoc [§ 13-684]. While we can question whether F does complete justice to the "history of redemption" materials in the book, she has set forth an important emphasis and has provided worthwhile insights along the way.—D.J.H.

Revelation, cf. § 15-449.

BIBLICAL THEOLOGY

645. J. BLIGH, "Development of Doctrine within Scripture," *HeythJourn* 11 (4, '70) 408-420.

Significant developments in doctrine appear to have taken place in the NT period itself so that the Scriptures as we have them offer the theologian a choice of several starting points. Yet we find ourselves wondering whether all development was for the better even within the NT. A good case can be made for the view that John the Baptist and Jesus intended to launch a better-world movement, and that within the early church the Christian movement lost much of its social concern and became more other-worldly. Thus, for Jn the "world" is a domain of evil out of which men are saved through faith and sacraments. Unlike the parallel in the non-canonical *Gospel of the Hebrews*, Matthew is concerned only with the rich young man's spiritual advancement. Paul uses eschatology to bolster the *status quo* whereas John the Baptist and Jesus used it to make men ready to accept social change and the redistribution of property. Now, if Paul and the Evangelists misinterpreted what Jesus said about the future, can we be sure that they are reliable guides to other parts of his teaching?

These issues have enticed theologians to go back behind the NT and seek the historical Jesus. Yet the identification of the historical Jesus with the Christ of faith seems impossible. Furthermore, although we can discover with some certainty what Jesus taught on some subjects, we really cannot be sure why he taught what he did; so we are still faced with the question of whether his teaching was necessarily a doctrine for all times. The upshot of all these inquiries may be that we must acquiesce in a very large measure of ignorance and be content to worship a Christ who is to a large extent the unknown Christ.—D.J.H.

646r. H. CONZELMANN, *An Outline of the Theology of the New Testament* [cf. *NTA* 13, p. 407; §§ 15-279r—281r].

B. A. PEARSON, *Dialog* 9 (4, '70) 305-308.—Because it updates Bultmann and because it sets forth all the important issues of NT interpretation, this volume is probably the most important full-scale treatment of NT theology now on the market. In treating Paul, C is convinced that the Apostle's real intentions are always in the direction of anthropological and existentialist interpretation. Yet Paul's theology cannot be properly understood without seeing that 1st-century apocalyptic eschatology is absolutely constitutive of it. C should have distinguished more clearly between describing Paul's theology in terms of its historical conditionedness and suggesting the possibilities for interpretation in the modern age.—D.J.H.

647. B. C. LATEGAN, "Teologie en die Oorsprong van die Christelike Geloof" [Theology and the Origins of Christian Faith], *NedGerefTeolTyd* 11 (2, '70) 117-124.

True theological reflection has always been motivated by a deep personal concern for an authentic interpretation of the biblical message. This necessitates, as far as the NT is concerned, an authentic interpretation of the person of Jesus and his intentions. Consequently, the origins of Christian faith have always been the center of attention in theological studies and became the testing ground for each new presentation of the biblical message. This fact can be illustrated by a survey of the dominant trends in NT research over the last four centuries. A hopeful sign in recent years is the fact that biblical evidence is considered on its own merits and there has been a decline in the tendency to explain Christian origins in terms of "external" factors.—B.C.L. (Author.)

648. K. ROMANIUK, "Teologia biblijna Nowego Testamentu (Théologie biblique du Nouveau Testament)," *StudTheolVars* 8 (1, '70) 377-407.

A survey of NT biblical theologies is followed by a definition (an explanation of revealed truth contained in one, a few, or all the books of the NT, produced in systematic and critical fashion in the light of faith) which is then viewed in relation to other branches of theological science.—J.P.

649r. *Sacramentum Verbi* [cf. *NTA* 15, p. 246].

Bauer Encyclopedia of Biblical Theology, 3 vols., ed. J. B. Bauer, trans. J. Blenkinsopp *et al.* (London: Sheed & Ward, 1970), 416 pp., 416 pp., 352 pp. Bibliography. Indexed.

A. RICHARDSON, "The Bauer Encyclopedia," *ScriptBull* 2 (4, '70) 108-110.—Theological meaning is the primary object of the exposition. It does not set out to describe the later development of doctrine in post-biblical tradition. The work will be of great value to every denomination because it distinguishes between biblical teaching and doctrines which the church takes from Scripture only indirectly.—M.A.F.

650. P. A. VERHOEF, "Some Thoughts on the Present-Day Situation in Biblical Theology," *WestTheolJourn* 33 (1, '70) 1-19.

In the 19th century scholars rejected the idea of a supernatural revelation and confined themselves to a study of the religion of Israel. However, the present-day situation in biblical theology is characterized by the concern to detect divine revelation in the Bible and to discern how this is related to the events of history. While the Reformed tradition readily admits the human factor and the historical aspect of Scripture, the "issue is whether the human factor and historical aspect were responsible for fallacies and errors in the communication of God's revelation and in the process of its inscripturation."—D.J.H.

Church and Ministry

651. S. DIANICH, "I ministeri della chiesa nel Nuovo Testamento," *RivistBib* 18 (2, '70) 131-151.

The basic deficiency in H. Küng, *Die Kirche* (1967) is that K works exclusively on biblical evidence. Tradition must play an important part in such a venture. The problem is to find out what is essential and what is not in the structure of the church. The standard of reference must be the original kernel of the apostolic message. The nature of the ministry is a case in point. Küng maintains that the basis for church structure is charismatic; Käsemann maintains that each institution was due to a given particular historical need. Together with charismatic ministry in Corinth there was also an institutional organization. Certainly there were institutions in the third generation of Christians, itself a charism of the Spirit, to guard and preserve the original message and pass it on to subsequent generations through her ministry with the help of the Spirit.—C.S.

- 652r. P. GRELOT, *Le ministère de la Nouvelle Alliance* [cf. *NTA* 11, p. 380; § 13-364r].

G. GIAVINI, *RivistBib* 18 (2, '70) 163-169.—Grelot's method is fundamentally sound; it takes into account both biblical and non-biblical evidence. Any sound treatment of the ministry must start with Christ and the church and not with the OT or priesthood in itself. The question is: Were the ministries mentioned in the NT constituent elements in the church or just transitory ones? On the analogy of the OT the church had to have an institutional priesthood. The life of the ever-present Spirit does not necessarily exclude a tangible organization, since the church is still in this world. Just as the priesthood of Christ is perpetuated in his body, that is, the church, so his headship is in the priesthood. 2 Cor 3:11 speaks of something permanent. The "head" is for the service of unity of the church and the purity of its message; thus her leaders may be called priests and men of worship.—C.S.

653. G. W. MACRAE, "Shared Responsibility—Some New Testament Perspectives," *ChicStud* 9 (2, '70) 115-127.

Both 1 Cor 5 and Mt 18 provide examples of shared responsibility for decision-making in the local community. In the one case, though decisive in his own judgment, Paul urges the community to make the formal decision to expel the offender. In the other case, Matthew's collocation of traditional materials implies that the community has a share in the power of binding and loosing. A theological basis for this concept of shared responsibility may be found in the Pauline theology of the body of Christ, which was first elaborated in the context of the local community.—G.W.M. (Author.)

654. W. H. MARE, "Church Functionaries: The Witness in the Literature and Archaeology of the New Testament and Church Periods," *JournEvang TheolSoc* 13 (4, '70) 229-239.

An examination of terms employed to describe religious functionaries in the LXX translation of the OT, Judaism and the NT. While the synagogue and the church generally went in opposite directions, both employed the term *presbyteros* because it was sufficiently unencumbered with strong sacramental associations, because it represented the biblical concept of council or group leadership in directing God's work or seeking God's will, and because it emphasized the aspect of continuity with the OT.—D.J.H.

- 655r. R. J. MCKELVEY, *The New Temple* [cf. *NTA* 13, p. 408; § 15-296r].

C. F. D. MOULE, *JournTheolStud* 21 (2, '70) 480-482.—Here is a carefully documented examination of the distinctiveness of Christianity in its use of the Temple image. The point is that God no longer dwells in a house with his people; he dwells in them, and they are his people. The evidence is assessed in a judicious and scholarly way, and the measured conclusions are correspondingly weighty.—D.J.H.

656. B. RAMAZZOTTI, "Il Ministero Ecclesiastico nella luce della Bibbia e del Vaticano II," *DocComm* 23 (2, '70) 93-179.

An extensive analysis of mediation in the OT and the NT, the priestly mediation of Christ and the church, corporate and individual priesthood, and the nature and functions of ministerial priesthood. A bibliographical note is appended.—G.W.M.

- 657r. C. ROMANIUK, *Le Sacerdoce dans le Nouveau Testament* [cf. *NTA* 12, p. 145].

S. ZEDDA, *RivistBib* 18 (2, '70) 171-184.—The serious gap in this work is the lack of treatment of the relationship between the ministry of the word and the offering of sacrifice. There is textual evidence that the leaders of the church exercised a cultic function, 1 Tim 4:13; 4:14; other texts such as 1 Tim 4:13-16; 2 Tim 1:6-8, 14 prove the link between the preaching of the word and cult, and finally 1 Cor 11:26 links the word with the sacrifice.—C.S.

658r. E. SCHWEIZER, *Gemeinde und Gemeindeordnung im Neuen Testament* [cf. *NTA* 7, p. 396 and 6, p. 151; §§ 7-396r—398r].

G. SEGALLA, *RivistBib* 18 (2, '70) 153-161.—This work puts in evidence the community-democratic aspect of the early church and the freedom of the Spirit in responding to the call of God. Schweizer maintains that church order in the early days was based on charisms; institutions came later. There was no such thing as apostolic succession, but one generation of Christians succeeded another in time; all of them were animated by the same Spirit. The methodology followed here is radically wrong insofar as it takes NT texts by themselves without reference to other evidence. If Jesus was not the founder of the church, who was? Jn 20:19-23 and Mt 18:18 are directed toward the Twelve, though not mentioned explicitly. Local churches in the NT are considered as forming part of one universal church. Service and authority in the church as in Christ go together.—C.S.

659. H. A. SNYDER, "The Fellowship of the Holy Spirit," *ChristToday* 15 (3, '70) 108-111.

The fellowship of the Holy Spirit is a gift of the Spirit, a fellowship with Christ and fellow Christians which is a foretaste of heavenly fellowship analogous to the unity of Christ and the Father. "The idea of the *koinonia* of the Holy Spirit, then, suggests that the Church should provide structures (1) in which believers gather together, (2) where intercommunication is encouraged, (3) in an informal atmosphere that allows the freedom of the Spirit, and (4) in which direct Bible study is central."—S.E.S.

660. L. SWAIN, "Apostolate and Priesthood in the New Testament," *ClerRev* 55 (9, '70) 679-691.

Are the apostles priests according to the NT, and, if so, in what sense? The apostles' own description of their role in Acts 6:4 as prayer and the ministry of the word suggests that "prayer" here may refer to solemn and liturgical activity. When one recalls that Christ's own prayer has a distinctly priestly aspect and that the prayer of the faithful is a spiritual sacrifice, it becomes clear that the role of the apostle, as a minister of Christ's prayer and as the leader and inspirer of the community's prayer, has a priestly character. Furthermore, by his preaching the apostle reconciles men to God and purifies and sanctifies them. These are specifically priestly functions. Finally, in Rom 15:15-16 Paul describes his own apostolate in cultic, priestly terms.—D.J.H.

661. E. TESTA, "Il clero pellegrino nella chiesa primitiva," *RivistBib* 18 (3, '70) 241-251.

Besides the hierarchy consisting of *episkopoi*, *presbyteroi* and *diakonoi*, there was another group of ministers wandering from one place to another; they were

all charismatic people: prophets, apostles, "angels," servants, brethren, wife-sisters, messengers. A leader or head of a local church would send a person to do apostolic work in another church; on his return he would present a report on his mission. These messengers or delegates had to be welcomed and given hospitality by the church visited. They were not always welcome for obvious reasons. Paul thunders against them as spying on his freedom. One can distinguish various groups: the Jacobites, the Petrine, the Johannine and Pauline groups. Peter also sent his messengers and insisted on their right to hospitality. Among these one might include the sister-wife, perhaps married but observing abstinence.

John also had his messengers to the Greek Christians; so also Paul had his collaborators. The latter insists that at the basis of this structure there is the doctrine of the mystical body of the Lord. The Apostle insists also on their right for hospitality and maintenance. From the foregoing one can easily understand that strains between these wandering apostles (or clerics) and resident ministers were bound to arise. Thus gradually this wandering clergy came to an end, to be totally replaced by more permanent resident clergy, as there were also resident bishops.—C.S.

Various Themes

662. C. K. BARRETT, "The Holy Spirit," *AusBibRev* 18 (1, '70) 1-9.

In the Synoptics the Holy Spirit is God's gift to his people through Jesus. The Evangelists recognize that after Jesus' death and resurrection the Spirit comes into his own but the final consummation is still ahead. By describing the Spirit as "first fruits" and "earnest" Paul suggests that the Holy Spirit is not the totality of what God has to offer men, but a first installment of it and a pledge that the whole will in the end be paid. For John the Spirit takes and applies Christ to the contemporary situation in each age of the church's and the believer's life. The Spirit so glorifies Jesus that his glory on the clouds of heaven can be indefinitely postponed.—D.J.H.

663. B. BOSCHI, "I carismi nella S. Scrittura," *SacDoc* 15 (59, '70) 357-381.

Charisms in Scripture are an integral part of salvation-history and proceed from the Spirit of God who manifests himself in their activity and power. The Spirit is within man and also enables him individually and as a group to transform conditions within persons and within the community.—J.J.C.

664. R. G. CRAWFORD, "Is the penal theory of the Atonement scriptural?" *Scot JournTheol* 23 (3, '70) 257-272.

There are good scriptural grounds for saying that the sufferings of Christ were in some sense penal. In Mk 10:45 the word used for "ransom" (*lytron*)

describes the price paid for the release of prisoners and slaves, and "for" (*anti*) requires the meaning "in the place of." Rom 3:24-25, Gal 3:13 and 2 Cor 5:21 contain the Pauline *loci classici* of atonement, and from these texts the substitutionary nature of suffering cannot be eliminated.—D.J.H.

665. J. D. G. DUNN, "Spirit and Kingdom," *ExpTimes* 82 (2, '70) 36-40.

For Paul, not only does the Spirit prepare a man for the future kingdom, but it also enables the Christian to experience the future kingdom in the present. Furthermore, the Spirit is the link which binds together Paul's use of terms such as resurrection, redemption, justification, glory, life, salvation and sonship. The Spirit is the "present-ness" of the coming kingdom; to have the Spirit is to have a part in the kingdom here and now. For the Synoptics this present-future tension of the kingdom is also a function of, and dependent upon, the Spirit just as in Paul. In the period of Jesus the kingdom was present because Jesus had been baptized in the Spirit into the kingdom; after Pentecost it was only the coming of the Spirit of Jesus upon men which made them sons and heirs. Thus, the church's offer of personal experience of the Spirit rests on Jesus' preaching that the kingdom is near. Also, Jesus' saying that some will not taste death until the coming of the kingdom (Mk 9:1) may be a reference to Pentecost.—D.J.H.

666. E. FUCHS, "Gott und Mensch im Text und als Text," *ZeitTheolKirch* 67 (3, '70) 321-334.

Close association with Jesus is effected within the Christian who hears the word of God preached. Preaching helps render the word of God present in the text. But God is also present as a "text" since Jesus himself is the one preached as the Word of God.—M.A.F.

667. W. HARRINGTON, "Jesus' Attitude towards Divorce," *IrTheolQuart* 37 (3, '70) 199-209.

In Mk 10:2-12 Jesus nullifies the concession of Deut 24:1 and sets himself against current rabbinic interpretations because he recognizes that divorce itself had never been a law of God. Speaking on the Lord's authority, Paul forbids divorce, but he does allow for the possibility of separation without remarriage. Lk 16:18 observes that a free man who marries a divorced woman also commits adultery. In Mt 5:31-32 and 19:3-9 Jesus' teaching on divorce underwent modification in the living, everyday circumstances of the early church. In the history of the church, similar modifications have occurred to Jesus' prohibitions of swearing (Mt 5:33-37) and violence (Mt 5:39). Sometimes it would seem that the church has fixed upon the NT requirements against divorce while neglecting its requirements for marriage.—D.J.H.

668. K. HEINITZ, "Eschatology in the Teachings of Jesus," *ConcTheolMon* 41 (8, '70) 451-461.

The kingdom came with Jesus but it is still to come. In Jn life corresponds to the kingdom motif of the Synoptics. The life which the righteous will receive on judgment day will be a confirmation and expansion of the life which they already have by believing in Jesus. Jesus will be the judge. *Panta tauta* (Mk 13:30 parr.) are the signs that herald the parousia but not the parousia itself. The qualitative and quantitative imminence provides the contextual perspective of the believer on earth; it intensifies the importance of the ministry and mission of Jesus and of believers.—J.O'R.

669. A. KÖNIG, "Die Versoening. Nóg Partikularisties Nóg Universalisties maar Heilshistories-Universeel" [The Atonement. Neither Particularistic nor Universalistic but Salvation-historical Universal], *GerefTheolTijd* 70 (3, '70) 148-167.

The traditional dilemma: particular *or* universal atonement poses a false problem because it is based on an abstract, formal understanding of the atonement. Neither an exclusive nor an inclusive viewpoint does justice to the biblical concept. An examination of the available evidence reveals that the NT speaks in concrete, salvation-historical terms of the atonement. The *polloi* of Mk 10:45; 14:24; Rom 5:19 and Heb 9:28 are in fact identical with the *pantes* of 1 Tim 2:6; 2 Cor 5:14, 19; Rom 5:12 and Heb 2:9 as both terms go back to the *rabbîm* of Isa 52—53. Not only Israel (or the church—cf. 1 Jn 2:2) is atoned, but also the "Greeks," i.e. the Gentiles. Therefore the gospel must reach "all nations," "the ends of the earth."

The salvation-historical universal atonement does not imply a universalistic understanding of salvation. The exclusive and restrictive nature of salvation becomes apparent in the decision of faith, not in the atonement itself. Faith as such is "empty" and directed to its object, namely the atonement, from which it receives its life. In this sense the proclamation of the salvation-historical universal atonement and the call to faith with its restrictive implications are completely harmonious.—B.C.L.

- 670r. P. RICHARDSON, *Israel in the Apostolic Church* [cf. *NTA* 14, p. 254].

N. J. McELENNEY, *TheolStud* 31 (4, '70) 764-766.—R's thesis would be better demonstrated if he had supplied a more precise definition of the sort of discontinuity and self-identification he is seeking to trace. Also, he seems to suppose a unilinear and steady progression of the whole church moving away from the totality of Judaism. Finally, the choice of the Twelve and their mission does indicate some sort of reconstitution of the old Israel by a new community, admittedly within the old at first.—D.J.H.

671. L. F. RIVERA, "La Fe según el Neuvo Testamento. Una realización nueva de la vida y de la historia," *RevistBíb* 32 (2, '70) 131-145.

Faith is first studied in the Gospels, then as developed and more systematically treated in other NT books.¹ Faith is knowledge of Christ and of our own destiny in history as dependent upon him. Faith presents and affirms a plan conceived by God himself and guarantees that through the power of the Spirit this plan will be fulfilled. Faith opens up a new path in history by establishing unique relationships between men and God as a result of the incarnation; it strives with patience and perseverance to safeguard the reality of this new vocation; and with hope faith unveils the vision of future blessedness as divined from what has already come to pass, viz. the enthronement of the Son at the right hand of the Father. Thus faith aids salvation to restore peace and make man's life one overflowing with joy and gratitude to God.—J.J.C.

672. S. SANDMEL, "Jewish and Christian Marriage: Some Observations," *HeythJourn* 11 (3, '70) 237-250.

Judaism makes provision for divorce but erects certain barriers against capricious divorce. On the other hand, the Gospels and Paul unite in attributing to Jesus a prohibition of divorce. The exception in Mt 5:31-32 and 19:9 may result from the early church's encounter with the "hard case" or from Matthew's own unwillingness to overlook Deut 24:2-4. Whether Jesus intended to discourage divorce and set up barriers against it or to prohibit it entirely, cannot be decided with absolute certainty. The contractual aspect is explicit in Jewish marriage but latent in Catholic marriage while the sacramental aspect is explicit in Catholic marriage but at most latent in the Jewish. Finally, to the outsider, there is an ambivalence in Christian marriage since it is a sacrament but is not regarded as the highest form of religious life.—D.J.H.

673. G. SARAGGI, "Il Matrimonio: sacramento dell'unità. Messaggio del Nuovo Testamento," *PalCler* 49 (19, '70) 1166-74; (20, '70) 1229-35; "Il messaggio biblico attraverso i secoli," (21, '70) 1278-86; "Il Magistero della Chiesa sul Matrimonio," (22, '70) 1348-53.

The NT section of the article contains an exegetical analysis of 1 Cor 7; Eph 5:21-23; Mt 19:3-12 parr.

674. R. M. SARTOR, "La sabiduría cristiana y las riquezas," *RevistBíb* 32 (3, '70) 253-263.

From the Gospel sayings of Jesus, Christians have learned a traditional form of wisdom regarding the use of wealth. This article reviews some NT statements about riches and poverty and relates them to the situation in present-day Latin America.—M.A.F.

675. F. J. SCHIERSE, "Kritik als Charisma," *DiakSeel* 1 (5, '70) 291-298.

In criticizing society, cult, religious ideologies and prejudices, Jesus takes up and advances the concerns of the OT prophets. He differs from them not only in his command to love one's enemy, in his free attitude toward the Law, etc., but also in his manner of teaching "with power." The church itself as an institution is always summoned for criticism under the word of Jesus. Charismatic criticism is valid only when it corresponds to the word of the earthly Jesus or at least to his intentions. Since the Spirit is given to all Christians, criticism is the prerogative of every Christian.—D.J.H.

676. F.-J. STEINMETZ, "Anstossgeben ohne Rücksichtnahme? Sinn und Problem des Ärgernisses in Kirche und Gesellschaft," *GeistLeb* 43 (3, '70) 181-194.

In the Synoptics Jesus is seen as a source of scandal and offense especially to the Pharisees (cf. Mt 15:12). On the other hand, Paul mentions a scandal which must be avoided at all costs (Rom 14:1—15:13; 1 Cor 8:11 ff.; 1 Cor 10:23—11:1) and he sides with the "weak" against the strong. This type of scandal is that which renders salvation difficult rather than easier. The NT knows both a spurious and a genuine type of scandal.—M.A.F.

677. A. M. STIBBS, "Family Life: Bible Principles," *Churchman* 84 (3, '70) 203-209.

Biblical principles can be drawn from both OT and NT on topics such as the family unit, the home, parenthood, children's dependence, parental responsibility, and the roles of the wife and the husband.—D.J.H.

678. L. SWAIN, "Worship in the New Testament," *ClerRev* 55 (7, '70) 508-516.

The fact that the NT is so poor in references to ritual and ceremonial suggests that the early Christians saw their worship as consisting in more than the performance of rites. Even the words *latreuein* and *leitourgein* are used in ways which transcend the purely cultic. If it is true that Christian liturgy is life in Christ, liturgical renewal must mean the renewal of the whole of life.—D.J.H.

679. P. VAN DEN BERGHE, "Leven na de dood in de bijbel" [Life After Death in the Bible], *CollBrugGand* 16 (2, '70) 145-158.

This article treats mainly OT representations and attitudes concerning life after death and resurrection. The Israelite vision of man does not know a strict dualistic separation between body and soul; as its attention concentrates on earthly happiness, death is seen as a real end. Survival, already present in early Israel thinking, means only rest with one's forefathers or a weak, feeble existence in Sheol. It is from their religion, from their belief in the Lord's faithfulness that slowly the expectation of true life despite death takes on a more consistent individual and collective form, until in Daniel resurrection is clearly affirmed. During the intertestamental period it is almost generally accepted as a religious doctrine.

Jesus explicitly defends the belief in the resurrection and in life after death. Early Christian certainty however proceeded above all from the belief in the resurrection of Jesus. Our certainty too is primarily biblical. Although philosophical reasoning ought not to be excluded, real certainty based on God's faithful love is a matter of belief. As all representations of ultimate reality are inevitably defective, a certain sobriety is demanded. Hope in everlasting life does not dispense one from everyday decisions, on the contrary it demands them.—J.L.

680. J. F. WALVOORD, "Realized Eschatology," *BiblSac* 127 (508, '70) 313-323.

C. H. Dodd's theory of realized eschatology rests on a failure to distinguish between the anticipated events and the *eschaton* itself. Furthermore, the NT does not support his concept of *kerygma* as being synonymous with realized eschatology. His concept of the person and work of Christ seriously diverges from traditional orthodoxy. "In the last analysis, eschatology has not been fully realized and awaits a literal coming of Christ and a future kingdom."—D.J.H.

681. E. WING, "Has Bultmann a Doctrine of Salvation?" *CanJournTheol* 16 (3-4, '70) 193-202.

While Bultmann rejects the theories of ecclesiastical soteriology, he proposes one which is dynamic and meaningful. First the article studies Jesus' understanding of his own person and mission, then the faith of the earliest (Palestinian) church. The traditional idea of Jesus' redemptive function is rejected. There are few elements in this picture which go back to Jesus, and these are: his certainty of the imminence of God's kingdom, his conviction that God's will is love, his claim that the individual's response to him is determinative for that individual's inclusion within the divine redemption which will be manifest in the coming of the Son of Man in glory. All else in the ecclesiastical picture of the redemption originated in the Easter faith of the church.

Three conclusions are drawn. (1) For Bultmann it is God alone who saves, through Christ; redemption is wholly, exhaustively God's doing. Ecclesiastical theology, on the other hand, establishes a tension between God and Christ which is resolved only by Christ's sacrifice. By making God the object rather than the subject of atonement, the NT teaching is falsified. (2) Christ is the sole agency of God's saving act. Only through confrontation with Christ is the radical reorientation of life toward God's will and away from self-interest accomplished. Here is the commitment of faith in its purest sense—the truly anomalous confession that God was in Christ reconciling the world unto himself. No radical justification can be given for this conviction. On the contrary it is the believer's witness to the freedom of God to come to men as he chooses. (3) All the resources of faith are here operative. God's saving power meets us in Christ; God's righteousness pronounces judgment upon our slavery to the world's values; God's forgiveness brings renovation in the life of the believer; God's love breaks through the shell of our self-protectiveness to renew us in the daily course of life.—J.J.C.

THE WORLD OF THE NEW TESTAMENT

Early Church

682r. *Gli apocrifi del Nuovo Testamento*, Vol. III: *Lettere e apocalissi*, ed. M. Erbetta [cf. *NTA* 14, p. 118].

O. SOFFRITTI, *RivistBib* 18 (2, '70) 229-237.—One should have serious reservations about this work; certain books should not have been included as they are late in origin; incorrect translations, fusion and modifications of texts, erroneous interpretations, and bizarre forms of style are noticeable. The author failed to tackle the problem of Hermas' pneumatology.—C.S.

683. A. BAKER, "Early Syriac Asceticism," *DownRev* 88 (293, '70) 393-409.

An examination of the documents for early Syriac asceticism and a discussion of their relation to Syriac and Syrian literature in general and to the movements of the time. It is difficult to prove the direct dependence of the ascetical teaching of Aphraates, *Liber Graduum*, Ephraem and Macarius upon documents such as the *Diatessaron*, the *Gospel of Thomas* and the apocryphal *Acts* literature. It is also hard to know how representative and how popular this asceticism really was.—D.J.H.

684r. H. CONZELMANN, *Geschichte des Urchristentums* [cf. *NTA* 14, p. 119; § 14-1005r].

G. BAUMBACH, *TheolLitZeit* 95 (6, '70) 426-429.—C has written a theologically well-founded history of early Christianity; his emphasis on the early church's self-understanding is especially fruitful. One might ask whether the relations between the Jerusalem community and the Hellenistic church were more tense than C holds they were, whether positive confession of belief in Jesus and the laying on of hands belonged to baptism in the early church, whether in the treatment of Mk 8:27 ff. the theses of E. Dinkler and F. Hahn should have been mentioned, whether the role of Joseph Barnabas has been underemphasized, whether the "false teachers" could have been depicted more exactly, and whether *Sachkritik* should be accorded more importance.—D.J.H.

685. J. DANIÉLOU, "Bulletin d'Histoire des Origines Chrésiennes," *RechSciRel* 58 (1, '70) 113-154.

A critical analysis of some 21 recent works in the following categories: 1st-century B.C. Judaism, Gnosticism and Christianity, and Jewish Christianity and 2nd-century theology.

686. B. EHLERS, "Kann das Thomasevangelium aus Edessa stammen? Ein Beitrag zur Frühgeschichte des Christentums in Edessa," *NovTest* 12 (3, '70) 284-317.

The first part of the article describes the origin and development of Christianity in Edessa. In the second half of the 2nd century there were in that city

different Christian groups with Gnostic or Gnostic-like doctrines, most of them originating in the West, especially in Antioch. The earliest reliable accounts of the existence of Christians there come from the latter half of the 2nd century. Now, whether or not the *Gospel of Thomas*, generally dated *ca.* 140, depends on or is independent of the Synoptics, it is evidently the product of a long-established Christian community, a fact which does not agree with the known history of Edessa. Moreover, the original language of the *Gospel of Thomas*, most probably Greek, argues against Edessa where Syriac was spoken. Arguments in favor of Edessa have been proposed, drawn from parallels between the *Gospel* and the *Acts of Thomas*, but these similarities are too general to be conclusive and can be used for arguments in favor of various places. Though an Edessan origin of the *Gospel of Thomas* could be welcomed as throwing light on the origin of Christianity in that territory, the theory proves on examination to be illusory.—J.J.C.

687. J. A. FITZMYER, "The Languages of Palestine in the First Century A.D.," *CathBibQuart* 32 (4, '70) 501-531.

The linguistic picture in 1st-century Palestine is a very complex one. (1) The use of Latin was confined mainly to the Roman occupiers and to more or less official purposes. (2) Greek was used in Palestine prior to the conquest of Alexander, but its use cannot be documented: the earliest inscription is from 217 B.C. Josephus discusses his own and, by implication at least, his compatriots' knowledge of Greek, but his evidence remains unclear. Other evidence, however, such as the Greek Bar Kocheba letters, shows that Greek was widely used throughout Palestine; it was perhaps used exclusively by the *hellēnistai* (Acts 6:1). (3) It is still true to say that Aramaic was the most commonly used language, and recent discoveries are beginning to fill the gap between 2nd century B.C. and 2nd century A.D. There is no 1st-century evidence for Greek influence on Palestinian Aramaic. (4) Hebrew continued to be used in certain social strata and in certain regions; the Qumran pesharim provide good evidence. The case for Hebrew as the language of Jesus, however, remains a speculation. [Copious documentation for these conclusions is provided.]—G.W.M.

688r. W. HUBER, *Passa und Ostern* [cf. *NTA* 13, p. 410].

V. PERI, *RevHistEccl* 65 (2, '70) 499-502.—Summary. Praised. The study presents a useful résumé of previous investigations, but unfortunately relies on very little new literature since 1964. Some notable bibliographical omissions are listed. H fails to offer precise justification for the origin of the primitive church's linking of Christ's death and resurrection as one event (e.g. the homilies on 2 Cor 6:2). The importance of the paschal liturgy in Jerusalem could have been stressed more.—M.A.F.

689. X. JACQUES, "Les 'Actes d'André et de Paul,'" *RechSciRel* 58 (2, '70) 289-296.

A French translation from the 9th-century Coptic MS preserved at the Vatican Library (Cod. Borg. Copt. 109, fasc. 132) [cf. § 14-686].

690. B. PRETE, "Il cristianesimo delle origini e l'ambiente religioso-culturale del tempo," *PalCler* 49 (12, '70) 705-720; (13, '70) 769-787; (14, '70) 848-862.

The scope of the inquiry is determined, the essentials of Christianity described, and then nascent Christianity is compared with the contemporary religious cultures of traditional Judaism, Hellenistic Judaism, Hellenism and Qumran. Similarities and differences in the teachings and practice of the church and these religious movements are pointed out. The Qumran writings shed light, e.g., on Jesus' mention of a command to hate your enemy (Mt 5:42), on his forbidding the disciples to be called teacher (Mt 23:10), and on the passage in which Paul contrasts believer and unbeliever, light and darkness, Christ and Belial (2 Cor 6:14—7:1).—J.J.C.

691. S. SOWERS, "The Circumstances and Recollection of the Pella Flight," *TheolZeit* 26 (5, '70) 305-320.

The paper is a critical evaluation of S. G. F. Brandon's objections to the historical accuracy of the "flight to Pella" tradition. The Jerusalem Christians would not have experienced much difficulty leaving the city unless they delayed doing so until a rather late stage. The antipathy of Pella toward political revolt against Rome made the city a logical choice for the Jerusalem church to settle in. Once the Christian refugees were there, there is every reason to think that Vespasian's troops left them in peace. Several Jewish traditions as well as the many ossuaries found at Dominus Flevit show that there was a Jewish settlement in Jerusalem between A.D. 70 and 135. However, by the time the church had returned from Pella none of the disciples of the historical Jesus was still alive. Since the Ephesian church retained the services of the apostle John, the Jerusalem church declined in prestige.

Allusions to the flight are found in the *Ascension of Isaiah* 4:13, Rev 12:1-17 and the Pseudo-Clementine *Rec* 1:37-39. Knowledge of the flight is also reflected in the Synoptic apocalypse (Mt 24:15-22; Mk 13:14-20; Lk 21:20-24). In the winter of A.D. 67-68 the Zealots elected the low-born and unworthy Phanni to the office of high priest (*War* 4, 147-155). Many Jewish Christians would have found this spectacle just as offensive as Josephus did, and so the saying in Mk 13:14 ("when you see the desolating sacrifice set up where it ought not to be. . . .") seems to have served as the oracle which the church took as its warning to flee. If the woman's length of stay in the wilderness given in Rev 12:6, 14 as approximately three and a half years is meant to be taken literally, the return would have occurred in the summer of 71.—D.J.H.

692. J. SPEIGL, "Die Rolle der Wunder im vorkonstantinischen Christentum," *ZeitKathTheol* 92 (3, '70) 287-312.

Miracles had a definitely fixed place in Jesus' work and preaching, and the apostles worked miracles in his name. The role of these miracles for the spread

of the church was emphasized only in the 3rd century. In the previous century there was a marked reserve concerning them. A vigorous battle was needed to discredit apocryphal Christian miracle stories, and the argumentation from miracles was not of itself sufficient either against the Gentiles or against the Jews. Only in connection with the prophetic proof did a miracle have a theological meaning and the genuineness and historicity of Jesus' miracles could be established against the attacks of Jews and Gnostics. The apologetic confirmation of a miracle led also to a reflection about its meaning and its sense. As a result consideration could be given to the spiritual miracles of Christianity in the present as well as in the time of the first expansion of the church. In the second half of the 3rd century a renewed interest in miracles began to appear. The happenings in the time of Diocletian and Constantine were taken as a confirmation of the miracles. In later centuries, when fear of competition from Gentile miracle workers had ceased, the evaluation of miracles entered into a new phase.—J.J.C.

Archaeology

693. B. BAGATTI, "Aütentikeco de la Betlehema Groto" [Authenticity of the Bethlehem Grotto], *BibRevue* 6 (1, '70) 43-47.

A brief survey of the biblical and extrabiblical literary evidence which supports the grotto under Bethlehem's basilica as Jesus' birthplace.

- 694r. J. FINEGAN, *The Archaeology of the New Testament* [cf. *NTA* 14, p. 357].

R. J. KARRIS, *CathBibQuart* 32 (4, '70) 604-606.—Description of the work. It is a successful undertaking, produced with great care and erudition. Among minor criticisms: disproportionate space is sometimes allotted to material irrelevant to the purpose of the book, e.g. Jewish burial places or the history of the cross mark, and no attempt is made to evaluate the possible Greco-Roman influence on Jewish religious thought and praxis in Palestine.—G.W.M.

- 695r. ———, *Idem*.

T. KRAABEL, *JournBibLit* 89 (3, '70) 363-366.—F has produced a reference work presently unrivaled, one which any serious student of the NT should own. Its major shortcoming is that, while it treats the archaeology of 1st-century Palestine in detail, it omits the Diaspora and, consequently, most of the sites mentioned in the NT outside the Gospels. Qumran surely deserves more attention, and Albright's discussions of Aenon-near-Salim and Sychar should have been treated. The famous and debated *diatagma Kaisaros* should have been noted either in the section on Nazareth or in the treatment of burial practices.—D.J.H.

696. J. FINK, "Petrusgebeine und Petrusgrab. Über einige neuere Arbeiten zur archäologischen Streitfrage um Petrus," *TheolRev* 66 (3, '70) 183-188.

While a long tradition of special reverence for Peter on the Vatican is impressive, archaeology cannot determine whether this began with a single grave or a common grave or a holy place of some other kind. The catacomb of St. Sebastian suggests that a Peter cult could arise in Rome apart from his actual grave. In a field charged with tensions and emotions, the recent work of D. W. O'Connor, *Peter in Rome* (1969), appears as a sober discussion of the relevant literary, liturgical and archaeological evidence.—D.J.H.

697. J. C. MANN, "A Note on an Inscription from Kurnub," *IsrExplJourn* 19 (4, '69) 211-214.

The tombstone of a member of a Thracian cohort, recently discovered by A. Negev at Kurnub, was erected shortly before or shortly after the annexation of the Nabataean kingdom in A.D. 106. This fact helps to trace the respective histories of *Cohors I Thracum milliaria*, *Cohors I Augusta Thracum equitata* and *Cohors I Sebastena*.—D.J.H.

Judaism

698. E. Bammel, "What is thy Name?" *NovTest* 12 (2, '70) 223-228.

The names of Jesus' five disciples in *bSanh* 43a are a kind of patchwork by which the passage about the cover names of Jesus (as in the Strasbourg *Toledoth Jeshu* MS) came to be reinterpreted with a view to the disciples. The name "Matai" is obviously an attempt to bring the list into line with the Christian tradition which names Matthew as the first Evangelist. The source of these names should not obscure the fact that according to an old rabbinic Baraita Jesus had five disciples. It may be more than coincidence that five disciples are called in Jn 1:35 ff. and that they are the only disciples, apart from Thomas, mentioned in that Gospel.—D.J.H.

- 699r. J. Bowker, *The Targums and Rabbinic Literature* [cf. *NTA* 14, p. 255].

R. Le Déaut, *Biblica* 51 (3, '70) 417-423.—This is an important and useful introduction to some rich but relatively neglected areas of research. In discussing the nature of the Targums B might have contrasted them with the LXX insofar as the Greek translation was presented as an inspired version. The decision to use M. Ginsburger's text of Pseudo-Jonathan is unfortunate, and the description of Pseudo-Jonathan as "a Babylonian version of the Palestinian Targum-tradition" needs further development. Detailed discussions of B's translations and interpretations are presented.—D.J.H.

- 700r. ———, *Idem*.

R. Loewe, *JournTheolStud* 21 (2, '70) 459-464.—Although the amount of new material is small, this book does provide a great service as a usable intro-

duction to the way in which the midrashic and Targumic processes work. The choice of the Gen passages may obscure the fact that in nearly all rabbinic biblical exegesis awareness of the halakic dimension is dominant. "Mr. Bowker's translation of the Targum may be relied upon." Detailed corrections are presented.—D.J.H.

701r. C. BURCHARD, *Untersuchungen zu Joseph und Aseneth* [cf. *NTA* 10, p. 293].

M. PHILONENKO, *Joseph et Aséneth. Introduction, texte critique, traduction et notes*, *Studia Post-Biblica* 13 (Leiden: Brill, 1968), viii and 265 pp.

G. D. KILPATRICK, *NovTest* 12 (2, '70) 233-236.—B's catalogue of MSS, his discussion of their relations and his treatment of specimen passages along with P's apparatus and his index have increased our knowledge considerably. While P would associate the work with the Greek novel, there is also a parallel with Jewish religious romances such as Ruth, Est, Tob, Jth and Jon. The Greek of the text seems to be on the same level as the lowest stratum of Greek in the NT; the relation of the language to that of Mt and the *Protevangelium Jacobi* may be worth investigating.—D.J.H.

702r. M. PHILONENKO, *Joseph et Aséneth. Introduction, texte critique, traduction et notes*, *Studia Post-Biblica* 13 (Leiden: Brill, 1968), viii and 265 pp.

C. BURCHARD, "Zum Text von 'Joseph und Aseneth,'" *Journal for the Study of Judaism* 1 (1, '70) 3-34.—The position that the major groups of MSS can be arranged in a chain *d-b-c-a* is not convincing. When the MSS within *d* are split, only rarely does P print or even have recourse to the readings of the other groups. In fact, there are many instances in which *d* must be secondary. A discussion of selected texts attempts to show that *d* cannot be considered the basis for the work's textual history. Text-critical work on *Joseph and Aseneth* is really just beginning and ought to be guided by the following principles: (1) this is the literary work of an author, and so there was one original text; (2) the search for the tradition underlying the texts is not a hopeless task; (3) none of the major groups can be traced back to any one or more of the other groups. A sample reconstruction of 14:1-8 on the basis of *b* is presented.—D.J.H.

703. L. DIEZ MERINO, "Jewish Piety outside the Gospels in Galilee after A.D. 70," *BibToday* 50 ('70) 81-85.

Pseudo-Philo's *Biblical Antiquities* presents a Judaism which believed in a future life, in everlasting punishment, in the existence of spirits, in God as light and life, in repentance and in the value of communal and individual prayer. The work could not have been composed in the circle of Temple influence or at Qumran. More probably it took its form in a Galilean milieu, free from all pre-defined and rigid positions.—D.J.H.

704. W. H. C. FRENCH, "Repercussions of the Fall of Jerusalem," *ModChurch* 13 (4, '70) 334-337.

With the fall of Jerusalem in A.D. 70 the Jewish bid for independence was over, and the fear in the minds of many Romans of a world revolution involving Jews who dwelt in every province of the Empire was erased. The Christians were deprived of a common center with Judaism and turned to new directions with Greek as their predominant language. Their message was no longer to be that of James, but that of Paul. Judaism became concerned with perfecting its own legal and moral tradition under the leadership of the rabbinic school in Jamnia.—D.J.H.

705. S. B. HOENIG, "Oil and Pagan Defilement," *JewQuartRev* 61 (1, '70) 63-75.

The view that the interdict on heathen oil mentioned in *bShab* 17b was a reenactment of earlier prohibitions recorded in Josephus is open to question. In the Hellenistic world the olive tree, wreath and oil were especially connected with specific pagan practices and ritual. "This knowledge that there was an idolatrous entity in oil consumption was the reason for the refusal by even non-observant Jews to accept pagan oil." Yet the interdict of A.D. 66 (*bShab* 17b) was not applied to idolatry *per se* but rather to heathen persons and their goods. By Amoraic times the rules of purity and impurity became obsolete primarily because there was no Temple nor means of purification, and so permission to use pagan oil was granted.—D.J.H.

706. G. HOWARD, "The Septuagint: A Review of Recent Studies," *RestorQuart* 13 (3, '70) 154-164.

Debate over the origin of the LXX, discovery of ancient texts, renewed interest in the *Letter of Aristeas*, and discussion concerning the various recensions of the Greek Bible have marked LXX studies in the century. NT scholars have investigated the biblical quotations in the NT and have studied NT lexicography and grammar in the light of the LXX. Future research will probably be concerned with the origin and nature of the LXX text, the use of the LXX for restoring the original Hebrew Bible, and the recensions of the Greek Bible.—D.J.H.

707. S. ISENBERG, "An Anti-Sadducee Polemic in the Palestinian Targum Tradition," *HarvTheolRev* 63 (3, '70) 433-444.

In Gen 4:8 the Palestinian Targums agree with LXX, Peshitta and Samaritan Pentateuch in preserving the non-Masoretic reading: "Let us go out into the field." Also, the Palestinian Targums have an expansion which suggests that an argument about reward and punishment, the day of judgment and the world-to-come was the immediate cause of Cain's murdering Abel. Neither feature is found in *Targum Onkelos*. That a reading of a non-Masoretic text-type occurs in the Palestinian Targums means that the Aramaic translation underlying the

extant Targums must have been made from a Hebrew text of a non-Masoretic type before the middle of the 1st century A.D. Furthermore, the expansion could well be an anti-Sadducee polemic with the Sadducean position put in the mouth of the primal murderer and heretic, Cain. "Since any anti-Sadducean polemic would presumably be irrelevant after 70 A.D., we now have two indicators pointing toward an early dating of the haggadah, one textual and one historical."—D.J.H.

708. A. I. KATSCH, "Unpublished Geniza Fragments of Pirke Aboth in the Antonin Geniza Collection in Leningrad," *JewQuartRev* 61 (1, '70) 1-14.

Twenty-one examples of Geniza variants as compared with the printed text, the printed Mishnah, W. H. Lowe, the Kaufmann MS, C. Taylor and others.

709. H. P. KINGDON, "Who were the Zealots and their Leaders in A.D. 66?" *NTStud* 17 (1, '70) 68-72.

F. Jackson and K. Lake, *Beginnings of Christianity*, I, p. 243, state that Josephus' first use of the term "Zealots" occurs in *War* 4, 161, where he clearly applies the word to John of Gischala's followers and to no others. This statement is incorrect. There are at least three passages where Josephus uses "Zealot" of the Jewish nationalist revolutionaries as early as Book 2 (444, 564, 651), long before John had become prominent in the resistance to Rome, when he fled from Gischala and was welcomed to Jerusalem. Furthermore, after John had come to Jerusalem, there are at least three passages in which Josephus contrasts him and/or his followers with the Zealots. Even after the leader of the Zealots had joined up with John's 6,000, Josephus mentions the Zealots separately from John at least four times. In brief, Josephus applies the term "Zealots" first to the armed followers of Menahem, then to the priestly group which seized the Temple, and finally to the unholy alliance of the rebel groups in which John of Gischala was one of the leaders.—J.J.C.

710. A. F. J. KLIJN, "The sources and the redaction of the Syriac Apocalypse of Baruch," *Journal for the Study of Judaism* 1 (1, '70) 65-76.

The recent works of W. Harnisch and P. Bogaert suggest that inquiries into the sources of *2 Baruch* have come to an end. However, examinations of the capture of the Temple and the three visions in the work show that the matter of sources is still important for gaining an insight into the author's own opinions. First of all, the author was standing in a tradition according to which a restoration of the people, the country and the Temple was expected; although he transmits this tradition he is obviously correcting it. Furthermore, he is able to neglect details which he found in his sources; he can refer to the Temple, the messiah and the land but then disregard them entirely when expressing his own ideas. Finally, this analysis means we have to be careful in drawing lines between writings which are supposed to contain different ideas. Source-analysis helps us to avoid ascribing to the editor ideas which really belong to his predecessors.—D.J.H.

711. R. LE DÉAUT, "Aspects de l'intercession dans le Judaïsme ancien," *Journal for the Study of Judaism* 1 (1, '70) 35-57.

In the intertestamental literature and the Targums the number of intercessors is enlarged to include the Spirit and the martyrs. Intercessions by angels, prophets, kings, men of God and the patriarchs become more common. 2 *Baruch* 85:1-2 and Pseudo-Philo 33:5 show that the question as to whether the just could intervene after their own death for the living was debated; both texts reject the possibility. The intercessory power of the high priest is stressed. The juridical aspect of intercession is played down so that not only pardon for sin but also all kinds of goods and even interventions in favor of others are requested in prayer. Many texts mention explicitly the intercessor's merits. By the reciprocal influence of OT texts and traditions a kind of ritual of intercessory prayer is developed. Yet there are indications in the Jewish tradition of uncertainty or hesitation about the notion of intercession lest it should detract from the absolute sovereignty of God. Finally, a connection between expiation and intercession is made in several texts.—D.J.H.

712. B. LIFSHITZ, "Du nouveau sur les 'Sympathisants,'" *Journal for the Study of Judaism* 1 (1, '70) 77-84.

The older view of the epithets *sebomenos*, *phoboumenos* and *theosebēs* as technical terms for Jewish sympathizers has support in Josephus and Acts. When Josephus in *Ant.* 20, 195 describes Nero's wife as *theosebēs*, he is certainly not praising her piety toward the Roman gods. Furthermore, in Acts the *sebomenoi* and *phoboumenoi* are Gentiles who sympathize with the Jewish religion and accept its ideas and customs but have not undergone circumcision. This technical usage is confirmed in the Talmud.—D.J.H.

713. D. MUÑOZ LEÓN, "Soluciones de los Targumin del Pentateuco (1) a los antropomorfismos," *EstBib* 28 (3-4, '69) 263-281.

The Targum writers transformed the biblical text, revising countless passages of the Pentateuch, removing anthropomorphisms, clarifying or modifying readings apparently polytheistic, harmonizing discordant loci, and bringing legislative texts into agreement with the Mishnah. For this purpose they have freely substituted for God terms such as Word, Glory, Presence. As regards the idea of God they have brought out his unity, his creative activity, his revelation through the medium of the word, his transcendence and his presence in his glory. Thus the riches of the Bible were made available to the people. The Targums are the point of convergence between the biblical text and the theological mentality of late Judaism; they are the earliest and the richest link between Scripture and tradition.—J.J.C.

714. J. T. PAWLIKOWSKI, "The Pharisees and Christianity," *BibToday* 49 ('70) 47-53.

Against the priestly-cultic system of religion favored by the Sadducees, the Pharisees stressed the direct relationship of each individual to God the Father.

Furthermore, by their interpretation of the Law they translated what had been only prophetic sentiment into a personal religion built upon propositions in action. With the institution of the rabbinate and the synagogue they effectively reshaped Jewish piety. While the Pharisees saw separation and building a fence around the Torah as the way to avoid absorption by Hellenism, Jesus was prepared to ignore the fence in order to carry the Pharisaic notion of individual dignity to its limits.—D.J.H.

715. D. POLISH, "Pharisaism and Political Sovereignty," *Judaism* 19 (4, '70) 415-422.

In evaluating the Pharisaic response to Jewish or foreign sovereignty we must distinguish between the strategy of submission and a totally un-Jewish concept of renouncing the land. The Pharisees subordinated political nationalism and sovereignty to the covenanted community for which the land of Israel was the place where the highest obligations of the Law could be fulfilled. If the cost of keeping the sacred community inviolate on its own soil was submission to Rome as a political power, they were ready to pay the price. But when Hadrian announced his intention of transforming Jerusalem into a heathen city and invoked a decree proscribing circumcision, the desperate response of rebellion was undertaken, certainly by Akiba, if not by Bar Kocheba, out of primary concern for the religious integrity, and not only for the political sovereignty, of the people.—D.J.H.

716. E. RIVKIN, "Pharisaism and the Crisis of the Individual in the Greco-Roman World," *JewQuartRev* 61 (1, '70) 27-53.

As late as the eve of the Hasmonaean revolt nothing is known of the Pharisees, but by the time of Jonathan the Hasmonaean they are the dominant party. The Pharisaic revolution was the inevitable consequence of the steady transformation of an agriculturally centered society of the Persian empire into an urbanized, *polis*-based society of the Hellenistic monarchies. This new form of Judaism taught that the one and only Father and Creator who gave the twofold Law so loved man that he offered him an internalized Law that his individuality might never come to an end. Pharisaism drew its legal system and thought patterns from the Hellenistic world, but it was also a creative response to the problem of how to preserve the sole sovereignty of the Pentateuchal God in the face of the collapse of Aaronidism and the inadequacy of the literal Pentateuch for the problems of the urbanized individual. "Thus the *Beth Din ha-Gadol* as a legislature would seem to be modeled after the *boulé*; the notion of unwritten laws drawn from the Greek and Hellenistic philosophers; the non-Pentateuchal formulae for a legal statement, abstract legal principles, the analytical methods and exegesis from Greco-Roman models; the preeminence of a scholar class and the significance of the teacher-student relationship from the philosophic schools; the concepts of Father-God, eternal life, a cosmos—the Pharisees were the first to use the word *olam* to mean world—and the significance of the individual, from the Hellenistic intellectual climate." So thoroughly

were the Hellenistic materials interwoven to form a pattern of Judaism that to this day the Pharisees are believed to have been the successful defenders of a pure Judaism against the pressures of Hellenization.—D.J.H.

717r. D. S. RUSSELL, *The Jews from Alexander to Herod* [cf. *NTA* 12, p. 273].

G. J. KUIPER, *BiblOr* 27 (1-2, '70) 53-56.—We are indebted to the author for his balanced and stimulating survey. On the matter of messianism it may be possible to go beyond R's careful discussion and conclude with M. Black that the Zadokite priests thought of a high-priestly leader who would take precedence over the messiah of Israel but that "this precedence may not have had messianic meaning, so that in 1QSa 'the Anointed One *par excellence*, as in all subsequent Jewish tradition, was the secular leader. . . ." Furthermore, it is at least as difficult linguistically to derive the Greek *Saddoukaioi* from *syndikoi* as it is the Hebrew *šāddûqîm* from *šādôq*. Finally, the discovery at Qumran of a Targum to Job suggests that the Targums could have been written down before the 2nd century A.D.—D.J.H.

718r. S. SANDMEL, *The First Christian Century in Judaism and Christianity* [cf. *NTA* 13, p. 411; § 14-712r].

G. QUISPEL, *BiblOr* 27 (1-2, '70) 69.—While S's lectures are eloquent, sober and well written, one cannot help feeling that he is somewhat old-fashioned and not well informed about recent discoveries. He disregards the pre-Christian baptist movements and Mandaeism and is unnecessarily skeptical toward Palestinian Jewish Christianity. Also, why S attributes to Paul a doctrine of the Logos is difficult to understand.—D.J.H.

719r. A. SCHALIT, *König Herodes* [cf. *NTA* 13, p. 412].

G. BAUMBACH, *TheolLitZeit* 95 (5, '70) 337-340.—The distinctive feature of this comprehensive study is its positive evaluation of Herod against the spiritual and intellectual background of the Roman Empire. Some objections can be raised against the author's use and evaluation of sources. For example, S cannot show from any source that Herod traced his genealogy back to David, nor can he establish the importance of messianic expectation among the Pharisees. The universalism of post-exilic Judaism is over-emphasized, and the identity of the "extreme" or "fanatic" Pharisees is not clarified. The picture of the Essenes is excessively dependent upon the reports of Josephus and Philo.—D.J.H.

720. D. SPERBER, "A Note on Some Shi'urim and Graeco-Roman Measurements," *JournJewStud* 20 (1-4, '69) 81-86.

The three linear measurements (foot, step and fathom) found in the Talmud are based directly on certain well-known Greco-Roman measures. The fact that the fathom was primarily a Greek measure shows that these measures were fixed during the pre-Roman period possibly by the "Men of the Great Synagogue."—D.J.H.

721. K. L. STACHOWIAK, "Zagadnienie dualizmu antropologicznego w Starym Testamencie i literaturze międzytestamentalnej" [The Problem of Anthropological Dualism in the Old Testament and in Late-Jewish Literature], *StudTheolVars* 7 (2, '69) 3-32.

There appears to be no trace of dualism in the OT and its dependent literature, though secondary antithetical elements (native and foreign) in liturgical formulas, moral teachings, etc., are found. These items made no great impress on OT anthropological terminology, and among later books only Greek and Hebrew Sirach give evidence of deepening this thought, but only in a psychological direction.

The shift from non-dualistic to anthropological dualistic forms takes place in the intertestamental literature. Technical formulas and phrases are coined: "two spirits," "two inclinations," etc. Strengthening of dualism appears in the *Testaments of the XII Patriarchs*, and in a lesser degree in *Enoch* and *Jubilees*. Intertestamental anthropological dualism is based essentially on biblical elements, as interpreted by unorthodox Judaism or contemporary syncretistic forms. In addition, a favorable dualistic atmosphere enriched by internal Judaistic radicalism and apocalyptic arose and aided further development. In Palestine, Qumran was undoubtedly one of the most active, though not necessarily the sole or even the most eminent propagator of these tendencies.—J.P.

722. E. WEILL-RAYNAL, "Yeshou dans le Talmud," *CahCercErnRen* 66 ('70) 1-13.

A. Ragot maintains that the Baraitas preserved in *bSanh* 43a and *bSanh* 107b (see also *bSot* 47b and *palHag* 2.2) refer to the Essene Teacher of Righteousness. But the execution story in *bSanh* 43a probably is a response to a Christian passion story such as that of the *Ascension of Isaiah* 11. However, the conflict between Yeshu and Yehoshua ben Perachya may well have originally alluded to the Teacher of Righteousness. [Ragot responds on pp. 14-15; and there is a rejoinder by W-R on pp. 15-16.]—D.J.H.

Dead Sea Scrolls

723. O. BETZ, "L'état des études sur Qumrân en 1970," *ÉtudThéolRel* 45 (4, '70) 367-380.

A survey of research on the Qumran scrolls since 1950.

724. B. JONGELING, "Publication provisoire d'un fragment provenant de la grotte 11 de Qumrân (11Q Jér Nouv ar)," *Journal for the Study of Judaism* 1 (1, '70) 58-64, plate.

A photograph and transcription of the Aramaic text, a French translation and detailed commentary. There are striking parallels between this text and 2Q24 published in *DJD* III, pp. 84-89.—D.J.H.

725r. P. VON DER OSTEN-SACKEN, *Gott und Belial* [cf. *NTA* 13, p. 287].

J. A. FITZMYER, *CathBibQuart* 32 (3, '70) 468-469.—The sketch of the development of Qumran dualism offered in this volume is closely-reasoned and carefully presented. There is, however, the lingering suspicion that the thesis is all too pat and too logical. It is doubtful whether historical reconstruction will be possible until all the copies of the *Manual of Discipline* and the *War Scroll* from Cave IV are available and can be compared. Furthermore, the early dating for the *War Scroll* is questionable.—D.J.H.

726. N. WIEDER, "The 'Land of Damascus' and Messianic Redemption," *Journ JewStud* 20 (1-4, '69) 86-88.

The exodus of the Qumran sectarians to the "land of Damascus" may be connected with the interpretation of Abraham's victory over the four kings near Damascus as related in Gen 14. *Gen. R.* 42:2 suggests that Abraham's victory prefigured Israel's encounter with the four empires. Also, a connection between the night on which Abraham was saved and Passover was made in the rabbinic tradition. The sect may have believed that Israel's struggle would be concluded in the same place and at the same time as it began, with the appearance of the precursor of the messiah, or of the messiah himself.—D.J.H.

Gnosticism

727. ANON., "The Coptic Gnostic Library," *NovTest* 12 (2, '70) 81-85.

The announcement of a new monograph series, "Nag Hammadi Studies," to be published by Brill of Leiden, and a table of contents of the Nag Hammadi library.

728r. *Epistula Jacobi Apocrypha. Codex Jung F. Ir—F. VIII^v* (pp. 1-16), ed. M. Malinine *et al.* (Zurich—Stuttgart: Rascher, 1968), xxxi and 139 pp., 16 plates.

G. C. STEAD, *JournTheolStud* 21 (2, '70) 483-485.—It is to be noted that the German and English versions were produced independently of the French. In a number of places they offer different interpretations of the text, and occasionally they presuppose a different text. The introduction is worthy of this distinguished team of scholars, but in the notes certain rather striking connections of thought are passed over. Examples are given.—D.J.H.

729. H.-G. GAFFRON, "Studien zum koptischen Philippusevangelium, unter besonderer Berücksichtigung der Sakramente. Diss. Bonn 1969," *Theol LitZeit* 95 (4, '70) 312-314.

This dissertation investigates three questions about the Nag Hammadi *Gospel of Philip*: (1) origin and character of the work (an original Greek composition by a single author, probably a 2nd-century West Syrian Jewish Christian), (2) the role of cult in Gnostic circles, and (3) the five sacraments mentioned in the work.—G.W.M.

730. G. W. MACRAE, "The Jewish Background of the Gnostic Sophia Myth," *NovTest* 12 (2, '70) 86-101.

(1) In support of the view that the Gnostic Sophia myth evolved from the Jewish Wisdom tradition, a list of 15 specific points of similarity between the two is drawn up. These features make some dependence virtually certain. (2) In Valentinianism the characteristic split of Sophia into a higher and a lower figure also fits into a Jewish background, though perhaps secondarily. The brief myth of Error (*planē*) in the *Gospel of Truth* may be interpreted as a development of the Sophia myth. (3) Jewish Wisdom tradition can account for the Gnostic antipathy (or at least ambivalence) toward Sophia only by the introduction into Jewish thought of a radical anticosmic tendency. But even on this basis the descent of Wisdom is transformed into the *fall* of Sophia by the use of Jewish materials, specifically by the projection of the fall of Eve into the pre-cosmic Pleroma.—G.W.M. (Author.)

731. M. L. PEEL, "Gnostic Eschatology and the New Testament," *NovTest* 12 (2, '70) 141-165.

(1) In the traditional view of Gnostic eschatology, the Gnostic is regarded as having already obtained in the saving gnosis the essentials of his eschatological hope. Many interpreters of the NT have seen such an understanding as exerting an influence on various NT writings from the Pauline Epistles to 2 Pet. Their criterion is apparently that wherever there appears to be a one-sided emphasis on realized eschatology one may be suspicious of "proto-Gnostic" influence. (2) Numerous passages in the Gnostic texts support this traditional view, with respect especially to the realization of eschatological hopes in baptism or the receiving of gnosis and to the moment of death as the ascent of the "pneuma-self." (3) But the Gnostic sources also contain many references to the coming end of the cosmos which excludes any cyclical understanding of the world process. In addition, some sources, such as the *Treatise on the Resurrection* (CG I,3), speak of individual eschatology without reduction to the bare ascent of the "pneuma-self." These refer to an individual spiritualized resurrection. (4) The complexity of the eschatological picture in the Gnostic texts themselves prompts a series of cautions regarding the use of Gnostic models in the interpretation of NT eschatological thought.—G.W.M.

732. W. C. ROBINSON, JR., "The Exegesis on the Soul," *NovTest* 12 (2, '70) 102-117.

This Nag Hammadi tractate (CG II,6), as yet unpublished, is a mythological narrative on the soul interspersed with quotations from the OT, the NT, Homer and an unidentified source (also used in *1 Clement* 8:3). On the basis of style and vocabulary it is suggested that the exegetical composition, the quotations and the second of two hortatory sections are secondary redactional insertions into the original work. Comparison with passages from Gnostic and other sources, especially regarding the myth of the disruption of the androgyne, suggest that

the work has close affinities with Naassene views. The narrative source itself, however, seems to have been a pagan, possibly Pythagorean, composition.—G.W.M.

733. W. R. SCHOEDEL, "Scripture and the Seventy-two Heavens of the First Apocalypse of James," *NovTest* 12 (2, '70) 118-129.

In this text the citation of Valentinian formulas, the figure of "James the Just" and the appearance of the name Addai suggest a confluence of Valentinian, Jewish-Christian and Syrian elements. An obscure passage mentions the 72 heavens inhabited by hostile powers and refers to an unidentified Scripture passage about seven hebdomads. It is suggested that the passage is Lev 25:8, interpreted in a Gnostic manner. For the *Apocalypse* there are 12 hebdomads, but how does this calculation yield 72 instead of 84 heavens? The author of the work would have regarded the number seven as primary but, on the analogy of the days of creation, he would count only the six active days. A succession of passages in the Gnostic Marcus, in Clement of Alexandria and in the untitled tractate of Nag Hammadi Codex II lend support to this solution. The supposed background of tradition confirms the association of Gnostic ideas with a milieu of Jewish and Syrian Christianity.—G.W.M.

734. F. WISSE, "The Redeemer Figure in the Paraphrase of Shem," *NovTest* 12 (2, '70) 130-140.

In this as yet unpublished Nag Hammadi tractate (CG VII,1), the redeemer figure, called Derdekeas, is the son and likeness of the perfect Light (the supreme being). "Moved by pity he descends to the realm of evil to save the fallen light of the Spirit, which is the root and origin of the race of Shem. During his stay in Hades he experiences the hostility of the powers of Darkness and goes unrecognized. He puts on 'the beast,' which seems to be the body, and in that disguise advances the work of salvation, which is a cosmic event. After his stay on earth he receives honor from his garments. Finally, he reveals his saving work as the life-giving Gnosis to his elect." This myth agrees with NT Christology only in those features which have a high probability of being non-Christian in origin. The document itself appears to be non-Christian; its possible contacts with Christian themes are not conclusive. It certainly uses the OT, and appears to have existed in a Christianized form in Hippolytus' account of the Sethians. Some of its key ideas can be traced to the mid-2nd century.—G.W.M.

Gnosticism, cf. § 15-686.

NOTES ON JOURNALS

Recent changes in journals regularly abstracted in *NTA*:

CEASED PUBLICATION:

Verbum Caro, with vol. 22 (1968).

Verbum Domini, with vol. 47 (1969).

MERGED:

Herder Correspondence, with *The Month*, vols. 1 and 2 (1970).

Der Seelsorger, with *Diakonia*; now called *Diakonia/Der Seelsorger*, vol. 1 (1970).

CHANGED TITLE:

Bulletin of the Evangelical Theological Society, to *Journal of the Evangelical Theological Society*, vol. 13 (1970).

Gordon Review, to *Christian Scholars' Review* (So. Hamilton, Mass.)

Questions Liturgiques et Paroissiales, to *Questions Liturgiques*, vol. 51 (1970).

Rivista di Ascetica e Mistica, to *Rassegna di Ascetica e Mistica*, vol. 21 (1970).

Canadian Journal of Theology to *Studies in Religion (Sciences Religieuses)*, vol. 1 (1971)

NEWLY BEGUN:

Australian Journal of Biblical Archaeology (Sydney), vol. 1 (1968-69).

Biblical Theology Bulletin (Rome), vol. 1 (1971); French edition: *Bulletin de Théologie Biblique*.

Journal of Historical Studies (Princeton), vol. 1 (1968-69).

Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period (Leiden), vol. 1 (1970).

North East Asia Journal of Theology (Tokyo), vol. 1 (1968-69).

Revue Théologique de Louvain (Louvain), vol. 1 (1970).

Sacra Doctrina Bolletino Bibliografico (Bologna), vol. 1 (1970); formerly a supplement to *Sacra Doctrina*.

Scripta Theologica (Pamplona), vol. 1 (1969).

BOOK NOTICES

INTRODUCTION

About the New English Bible, ed. G. Hunt (New York: Oxford University Press and Cambridge University Press, 1970, \$1.25), viii and 83 pp., 5 plates.

This small book aims to present the principal facts concerning the origin and progress of the NEB. The major portion discusses the history, plan and development of the translation. Another section attempts to give answers to more detailed questions which readers may have about the problems of editing, sub-editing and design. In three appendixes are listed the sponsoring churches and other bodies, the officers of the joint committee, and the members of panels and other translators. The author is on the staff of the Oxford University Press and was actively involved in the production of the NEB.

R. M. AMES, *The Fulfillment of the Scriptures: Abraham, Moses, and Piers* (Evanston, Ill.: Northwestern University Press, 1970, \$6.75), 215 pp. Bibliography. Indexed. LCN: 70-107606.

The notion of the fulfillment of the Scriptures which originated with the early Jewish-Christians and led to mystical and allegorical interpretations of the OT, especially in the patristic and medieval periods, is the focus of this monograph by an assistant professor of English at Queensborough Community College, New York. Her volume is not directly concerned with the NT, though it does treat the apocryphal gospels and their influence on later literature, as well as providing some data on the late medieval understanding of Scripture, as exemplified in *Piers Plowman*.

M. BERVE, *Die Armenbibel. Herkunft, Gestalt, Typologie. Dargestellt anhand von Miniaturen aus der Handschrift Cpg 148 der Universitätsbibliothek Heidelberg*, Kult und Kunst, Band 4 (Beuron: Beuronischer Kunstverlag, 1970, DM 14.80), 102 pp., 12 plates.

The subtitle of this volume indicates the area of research to which the author addresses himself: a presentation in detail of an early 15th-century example of the *biblia pauperum* from the diocese of Eichstätt. After a brief introduction on the peculiarities of this genre of medieval publication, B discusses the illustrations under several headings: proclamation, Jesus' birth, his baptism, his transfiguration, the conspiracy of Jews, the opening of Jesus' side, the victory over Hades, the resurrection, the unbelieving Thomas and Pentecost. Six of the plates are in full color.

E. BISER, *Theologische Sprachtheorie und Hermeneutik* (Munich: Kösel, 1970, DM 48), 603 pp. Bibliography. Indexed.

Convinced that modern theology is undergoing a crisis, B, professor of fundamental theology at the University of Würzburg, traces this malaise to a faulty understanding of the function of language and metaphorical expression. To remedy the situation he surveys the use of metaphorical language, especially in the patristic era and the Middle Ages, and then compares this to imagery in OT and NT mythological and allegorical sayings. Next he analyzes the hermeneutical insights of modern theories on linguistic analysis and finally applies these ideas to specific NT sayings and parables.

Brothers in Hope, The Bridge, Judaeo-Christian Studies, Vol. V, ed. J. M. Oesterreicher (New York: Herder & Herder, 1970, \$7.50), 350 pp. Indexed. LCN: 55-10281.

This most recent volume published by the Institute of Judaeo-Christian Studies at Seton Hall University consists of 13 essays on various themes connected with

the statements of Vatican II on the Jewish people. Besides the theological, historical and exegetical studies, the book contains a dossier of pertinent documents by religious leaders and organizations, together with several book reviews including one of D. Flusser's *Jesus* (1969). Of special interest to NT scholars are the following articles: K. Schubert, "The People of the Covenant"; H. Haag, "Jesus and His People's Tradition"; J. M. Oesterreicher, "Deicide as a Theological Problem"; and J. M. Ford, "The Christian Debt to Pharisaism."

R. DAVIDSON AND A. R. C. LEANEY, *Biblical Criticism*, The Pelican Guide to Modern Theology, Vol. 3, Pelican Books A1050 (Baltimore: Penguin, 1970, paper \$2.25), 393 pp. Indexed.

In the first part of this guide to recent developments in biblical study R. Davidson, who is lecturer in OT literature and theology at New College of Edinburgh University, writes on the contributions of archaeology and literary and textual criticism toward understanding the OT and then presents chapters on the religion of Israel and OT theology. A. R. C. Leaney handles the NT materials under the following headings: archaeology and history; the background of Judaism; the literary heritage from Judaism; language, text and canon; the Synoptic Gospels; the Fourth Gospel; Paul; Lk-Acts as theological history; later books; and the consequences for theology. Leaney is professor at NT Studies at Nottingham and the author of *The Rule of Qumran and its Meaning* [NTA 11, p. 164].

H. ESSINGER, *Die Bibel im Gespräch. Ein Gemeindeseminar über biblische Texte*, Dienst am Wort 23 (Stuttgart: Klotz, 1970, DM 15.20), 256 pp. Indexed.

The experiences of a German Lutheran parish group in Offenbach in organizing discussions about the Bible have been collected and edited for wider audiences. Sample lectures from 12 evening sessions are reproduced, covering such topics as the origin of the NT, the Synoptics, the resurrection, etc. Diagrams and charts are included. The emphasis remains consistently on the non-specialist and popular level with technical information reduced to a minimum.

A. MALET, *The Thought of Rudolf Bultmann*, trans. R. Strachan (Shannon: Irish University Press, 1970, 85 s.), vii and 440 pp. Indexed.

The author, professor of philosophy at the University of Dijon, published this study in 1962 as *Mythos et Logos, La pensée de Rudolf Bultmann* [NTA 8, p. 459], which contained a preface by Bultmann. The work is divided into three sections which treat (1) the fundamental categories of B's demythologization, (2) the application of these notions to the Christian understanding of God and his word, and (3) the relation of B to the thought of Heidegger, Jaspers and Barth.

Das Neue Testament, trans. U. Wilckens (Hamburg: Furche; Cologne—Zurich: Benziger; Zurich: Zwingli, 1970, DM 19.80), 928 pp.

For this completely new German translation of the NT, W (professor of NT at the University of Hamburg) has attempted to combine intelligible, contemporary idiom with careful fidelity to the original. The author provides a brief explanation of his theory of translation. Each NT book is prefaced by a short introduction; notes and cross-references are printed in smaller type within the body of the text. In order to ensure the objective and scholarly quality of the version, W conferred closely with the Catholic NT exegete R. Pesch and with two experts in practical theology, W. Jetter and E. Lange.

Das Neue Testament als Kanon. Dokumentation und kritische Analyse zur gegenwärtigen Diskussion, ed. E. Käsemann (Göttingen: Vandenhoeck & Ruprecht, 1970, cloth DM 36, paper DM 29.50), 410 pp.

Fifteen significant essays on the theological problem of the canon have been assembled in a single volume: G. Gloege on the history of biblical interpretation (1967); H. Strathmann on the crisis of the church's canon (1941); W. G. Kümmel on the necessity and the limits of the NT canon (1950); O. Cullmann on tradition and the fixing of the canon by the 2nd-century church (1954); H. von Campenhausen on the origin of the NT (1963); E. Käsemann on the relation between the NT canon and the unity of the church (1951); K. Aland on the theological problem of the NT canon (1962); H. Diem on the problem of the canon (1952); H. Küng on "early catholicism" in the NT as a theological problem [§ 8-290]; P. Lengersfeld on the Catholic view of Scripture, canon and tradition (1960); H. Braun on the canon and modern NT exegesis (1960); W. Marxsen on the NT canon from the exegete's standpoint (1958); C. H. Ratschow on the canon and systematic theology (1960); W. Joest on the canonical significance of the NT [§ 11-80]; G. Ebeling on *sola scriptura* and tradition. In the final 74 pages of the volume Käsemann presents his reflections on the essays as well as his own views on the problem of the canon.

The New American Bible. Translated from the Original Languages with Critical Use of All the Ancient Sources by Members of the Catholic Biblical Association of America (New York: Kenedy, 1970, leather \$17.95, cloth \$9.95, paper \$4.95; London: Collier-Macmillan), xvi, 1347, 401 and (47) pp., maps.

A quarter of a century in the making, this new translation of both Testaments is the first major indigenous American version from the original languages. Parts of it have appeared during the last two decades as the Confraternity of Christian Doctrine translation and the NT has been considerably revised from its earlier CCD form. The goal of the translators was to prepare a translation suitable for (1) liturgical use, (2) private reading and (3) the needs of students. A brief introduction discusses the texts used by the translators (NT: Nestle-Aland 25th ed., with help from the Bible Societies' 1966 *Greek NT*), but notes that the editors departed from these texts when it seemed reasonable. Each book is preceded by a very brief introduction and outline. There are several publishers and each edition differs somewhat from the others. This one from Kenedy prints the version two columns to a page with cross-references and explanatory notes at the bottom of the inner columns. It also includes a 47-page supplement which prints (1) Vatican II's Constitution on Divine Revelation, (2) a glossary of biblical theology terms and (3) a survey of biblical geography with 10 maps, plans, etc.

E. A. NIDA AND C. R. TABER, *The Theory and Practice of Translation*, Helps for Translators, Vol. VIII (Leiden: Brill, 1969, 26 gld.), viii and 220 pp. Bibliography. Indexed.

An outgrowth of the book *Toward a Science of Translating* (1964), the present volume discusses "certain of these same theories in a pedagogically oriented order, designed to assist the translator to master the theoretical elements as well as to gain certain practical skills in learning how to carry out the procedures." After two introductory chapters on the new concept of translating and on the nature of translating, the material is presented under the following headings: grammatical analysis, referential meaning, connotative meaning, transfer, restructuring, and testing the translation. An appendix offers guidance in organizing translation programs.

H. RIESENFELD, *The Gospel Tradition. Essays*, trans. E. M. Rowley and R. A. Kraft (Philadelphia: Fortress, 1970, \$8.50), x and 214 pp. Indexed. LCN: 74-101429.

Nine major essays by the distinguished Swedish NT scholar, published between 1952 and 1961, have been gathered together for presentation in English. The essays are on the following topics: the Gospel tradition and its beginnings (*Studia Evangelica*, 1959), the mythological background of NT Christology (1956 Dodd *Festschrift*), the composition of Mk [§ 1-6r], the messianic character of the temptation in the wilderness (*La Venue du Messie*, 1962), the pericope *de adultera* in the early Christian tradition (*SvenskExegÅrs* 17 ['52]), the sabbath and the Lord's Day in Judaism, in Jesus' preaching and in early Christianity, the parables in the Synoptic and Johannine traditions [§ 6-91], Paul's "grain of wheat" and 1 Cor 15 (Klostermann *Festschrift*, 1961), and parabolic language in the Pauline epistles [§ 5-775].

Der Ruf Jesu und die Antwort der Gemeinde. Exegetische Untersuchungen Joachim Jeremias zum 70. Geburtstag gewidmet von seinen Schülern, ed. E. Lohse *et al.* (Göttingen: Vandenhoeck & Ruprecht, 1970, paper DM 39), 289 pp. Indexed.

Former students of J have presented this collection of essays to him for his 70th birthday. Some essays concentrate on specific texts: Mt 5:17-18 (O. Hansen), Mk 3:28 ff. parr. (C. Colpe), Mk 4:3-9 (C. Dietzfelbinger), Mk 12:28-34 parr. (C. Burchard), Mk 14:4 ff. (R. Storch), Jn 12:20-33 and Heb 5:7-10 (H.-T. Wrege), Phil 2 and 1 Pet 3 (C.-H. Hunzinger), Heb 10:19 ff. (O. Hofius). Other contributions include studies on the parables (K.-P. Jörns), the public life of Jesus in Jn (H. Hegermann), the expression "but I say to you" (E. Lohse), the use of (*para*)*didonai* in the NT passion accounts (N. Perrin), divorce and remarriage sayings in the Synoptics (B. Schaller), the revision of Blass-Debrunner's Greek grammar (F. Rehkopf), and Melito of Sardis and Ptolemy's *Letter to Flora* (B. Lohse). A 28-page indexed bibliography of J's writings from 1923 to 1970 is included.

Sapienter Ordinare. Festgabe für Erich Kleineidam, ed. F. Hoffmann, L. Scheffczyk and K. Feiereis, Erfurter Theologische Studien, Band 24 (Leipzig: St. Benno, 1969), 494 pp.

Of the 25 articles comprising this volume in honor of Fr. Kleineidam, 6 are directly concerned with biblical topics: J. Scharbert on the publication of the new "Einheitsbibel" in Germany, J. Schreiner on Israel's concept of the future, W. Trilling on "sola scriptura" and private interpretation of Scripture in the light of exegesis, H. Lubczyk on the unity of Scripture, H. Schürmann on Jn 19:26-27a and L. Scheffczyk on the ontological and dogmatic presuppositions of the existential interpretation of Scripture. The other papers are on various topics from the history of theology and post-conciliar directions in theology.

K. H. SCHELKLE, *La Parole et l'Esprit*, trans. H. Rochais, Méditations Théologiques 4 (Paris: Desclée de Brouwer, 1969, paper 135 Bel. fr. or \$3.55), 141 pp.

This French translation contains in a single volume two short works which appeared separately in the series *Theologische Meditationen*, namely *Ihr alle seid Geistliche* (1964) and *Wort Gottes* (1965). Both topics, the priesthood of all believers and the power of God's word in Scripture, are analyzed with a view to personal meditation. S is professor of NT at the University of Tübingen.

H. SCHÜRMANN, *Ursprung und Gestalt. Erörterungen und Besinnungen zum Neuen Testament*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1970, DM 44), 360 pp. Indexed.

The 22 items in this second collection of S's articles [cf. *NTA* 12, p. 396] range in date from 1951 to the present and cover a great variety of topics. They have been gathered under 6 general headings: (1) *the Lord's word*: Jn 19:26-27 and Lk 8:4-21; (2) *the Lord's community*: the circle of disciples [§ 8-88] and brotherhood; (3) *the Lord's Supper*: the form of the primitive Eucharist, the words of institution [§ 13-1030], Lk 22:7-38, Jn 6:51c [§ 3-111], Jn 6:53-58 [§§ 14-116; 14-427], the Eucharistic cup; (4) *the Lord's feast*: origins of Easter, precedents of Easter, Easter and penance, Lk 2:1-20, Lk 2:21; (5) *the Lord's service*: 2 Cor 2:14-16a, spiritual gifts in Pauline communities, Lk 5:1-11, Lk 22:8; and (6) *service of the world in the Lord*: eschatology and the service of love, desacralization [§ 13-352] and the subjugation of ancient rules through the history of Christ.

E. SCHWEIZER, *Beiträge zur Theologie des Neuen Testaments. Neutestamentliche Aufsätze (1955—1970)* (Zurich: Zwingli, 1970, 36 Sw. fr.), 288 pp. Indexed.

A sequel to his earlier collection of essays, *Neotestamentica* [*NTA* 8, p. 302], this volume reprints 16 of S's articles grouped in three general categories. The redaction-critical essays are on the messianic secret in Mk [§ 10-527], the theological achievement of Mk [§§ 9-165—166], Markan eschatology (from *Neotestamentica et Semitica*, 1969), law and charism in Mk [§ 15-129] and Acts 18:24-26 (*EvangTheol* 15 ['55]). Several others are on the history-of-religions background of the NT: the NT "mission-formula" [§ 11-1131], NT ecumenism [§ 13-136], Col 1:15-20 (from the first volume of *Vorarbeiten* in the projected Evangelisch-Katholischer Kommentar), the "elemental spirits" of Gal 4 and Col 2 (from the Stählin *Festschrift*, 1970), human corporality [§ 13-1051], and dying and rising with Christ [§§ 11-341; 12-621]. The final five are on more general theological themes: What is God?, discipleship and church, the church, NT worship and church architecture today, worship in the NT and today.

J. D. SMART, *The Strange Silence of the Bible in the Church. A Study in Hermeneutics* (Philadelphia: Westminster, 1970, cloth \$6.00, paper \$2.95), 186 pp. LCN: 72-118323.

Professor of biblical interpretation at Union Theological Seminary, New York, Smart expresses in this book his concern that the Bible has of late been falling silent in the church. He attributes this to the gap between the language and thought patterns of the Bible and those of modern man. Biblical scholars, he feels, are also to blame since they often neglect the theological content of Scripture in their effort to be scientifically objective. How to cope with the complexity of the essential hermeneutical problem is the principal concern of this volume.

G. STEYER, *Formenlehre des neutestamentlichen Griechisch*, Handbuch für das Studium des neutestamentlichen Griechisch, Band I (Gütersloh: Mohn, 1970, paper DM 19.80), 192 pp. Indexed.

The author, current *Dozent* for NT Greek and Slavic languages at the Theological Seminar in Leipzig, has attempted to produce a grammar of NT Greek suitable for classroom and reference use. The basic grammatical forms of elementary Koine are explained in 29 chapters which include numerous paradigms and charts. Two appendixes are added: a short index of Latin grammatical terms for the beginner and a long section of basic Greek words to be memorized. The same book was published some years ago in East Berlin [*NTA* 8, p. 283].

Supplément au Dictionnaire de la Bible, ed. L. Pirot et al., Fascicule 45: *Prophètes—Prophétisme* (Paris: Letouzey & Ané, 1970), cols. 737-992.

Over 125 pages on the prophets and prophecy comprise this latest fascicle of the *Supplément*. The treatment of the individual prophets concludes with studies on Dan by A.-M. Dubarle, Ezek by P. Auvray and Hab by É. Cothenet. Specific and detailed attention is given to the theological themes of each prophet. L. Ramlot commences the massive article on prophecy by a survey of prophetic practices, systems and doctrines in Egypt, Mesopotamia, Mari and Canaan (with a special section on Balaam). He then turns to biblical prophecy with preliminary observations on the names of the prophets, their calling, their means of expression, etc. The article will continue in the next fascicle.

W. TRILLING, *Die Schrift allein. Moderne Exegese und reformatorisches Auslegungsprinzip*, *Zur biblischen Hermeneutik* (Stuttgart: Katholisches Bibelwerk, 1970, paper DM 6), 43 pp.

Reprinted from the *Kleineidam Festschrift, Sapienter Ordinare* [NTA 15, p. 234], T's booklet discusses the implications of contemporary Scriptural exegesis for interconfessional dialogue, the Protestant principle of *sola scriptura* according to G. Ebeling, general rules for exegesis as they would apply to Catholics today, and the phenomenon of confessional predilection for certain biblical passages and books.

Die Zeit Jesu. Festschrift für Heinrich Schlier, ed. G. Bornkamm and K. Rahner (Freiburg—Vienna: Herder, 1970, DM 52), 336 pp.

This collection of essays honors the 70th birthday of the German NT professor, H. Schlier. The interconfessional contributions include works by OT and NT scholars as well as theologians and philosophers. The specific scriptural passages analyzed are: Mt 1:1-15 (R. Pesch); Lk 10:25-37 (H. Zimmermann); Acts 1:4-5, 8 (J. Kremer); 2 Cor 5:14—6:2 (E. Dinkler); Eph 2:14-17 (J. Gnllka). Three essays treat NT themes: human solidarity (R. Schnackenburg); creation in Christ (K. H. Schelkle); binding and loosing in Mt (H. Bornkamm). The article by H.-G. Gaffron exposes resurrection belief in the Gnostic work, *Epistula ad Rheginum*. The remaining nine articles are devoted to OT or dogmatic topics.

GOSPELS—ACTS

The Alba House New Testament. A Version of the New Testament in Modern English. The Accounts of Matthew, Mark, Luke and John, trans. and ed. K. Condon (Staten Island, N.Y.: Alba, 1970, paper \$2.95), 384 pp., 108 photos. LCN: 79-140281.

The Mercier New Testament. A Version of the New Testament in Modern English . . ., Part I: *Matthew, Mark, Luke, John*, trans. and ed. K. Condon (Cork: Mercier, 1970, paper 21 s.), 384 pp., 104 photos.

The idea of this book came from the German edition of *Das Neue Testament für Menschen unserer Zeit*, Teil I [NTA 9, p. 143] which combined modern thought-provoking photos with a contemporary NT translation in order to provide a bridge between man's present situation and the Scriptural text. For the English version a new translation of the Gospel texts has been prepared by Condon, professor of Scripture at All Hallows College, Dublin. The photos for the U.S. edition (Alba) differ occasionally from the Irish (Mercier) edition, but substantially the editions are identical.

J.-C. BARREAU, *L'aujourd'hui des évangiles* (Paris: Seuil, 1970), 301 pp.

The author comments on the widespread neglect among Christians of the practice of reading the Gospels. He shows how this has led to a lack of appreciation for the person of Jesus Christ. The book, which is principally devotional, attempts to encourage study of the four Gospels so as to increase one's knowledge and love of the man Jesus. The findings of exegetical, historical and theological studies on the Gospels are noted, but commented upon only when they will foster personal piety.

H.-W. BARTSCH, *Jesus. Prophet und Messias aus Galiläa*, Antworten 20 (Frankfurt: Stimme, 1970, paper DM 12), 135 pp. Bibliography.

Professor of Evangelical theology at the University of Frankfurt, Bartsch is concerned in this short life of Jesus to show the continuity between his preaching and the beliefs of the early church. He shows the possibility of avoiding the extremes of either historicism or Docetism. Before commenting on individual events in the public life of Jesus, B discusses the limits of our knowledge about the historical Jesus and the world in which he preached. The final chapter emphasizes Jesus' continuing influence.

A. BAUR AND H. KÖGEL, *Die Wunder Jesu—Von der Exegese zur Katechese*, Handreichungen des Religionspädagogischen Seminars Augsburg, Band 2 (Donauwörth: Auer, 1970, paper DM 7.80), 95 pp. Bibliography.

This short publication collects practical suggestions for explaining the miracles of Jesus to present-day school children in the light of modern scriptural scholarship. The ideas proposed for classroom usage have been assembled by the Seminar for Religious Pedagogy located in Augsburg. Baur and Kögel jointly authored *Zur biblischen Unterweisung heute* [NTA 13, p. 257].

C. BOMPOIS, *Concordance des Actes des Apôtres et des Épîtres* (Tours: Mame, 1970, 18 F), 252 pp.

Designed as a companion volume to the *Concordance des quatre Évangiles* [NTA 10, p. 279], this short volume lists words of particular significance for biblical theology from Acts and the Epistles. B indicates not merely the scriptural references but the full quote in context. The references are not limited to simple use of a key-word since equivalent expressions are often cited. The work is cross-referenced to the earlier volume.

G. BONNET, *Jésus est ressuscité. Les effets d'une parole*, Remise en cause (Paris: Desclée, 1969, paper 15 F), 183 pp.

Rather than considering Jesus' resurrection as an event in history or analyzing the NT texts about Jesus' rising from the dead, the present author, who was professor of Christology at the Mission de France, interprets the resurrection as a living, spoken word. This perspective leads B to describe the resurrection less from the standpoint of the historian or exegete, than from its effects upon the church and the world at large. Themes from the theology of hope are touched upon briefly.

F. CHRIST, *Jesus Sophia. Die Sophia-Christologie bei den Synoptikern*, Abhandlungen zur Theologie des Alten und Neuen Testaments, Band 57 (Zurich: Zwingli, 1970, paper 24 Sw. fr.), 196 pp. Bibliography. Indexed.

In recent years there has been a growing recognition of the importance of Wisdom-Christology in early Christianity. The present work attempts to show that already in the Synoptic tradition Jesus was depicted not merely as the bearer of Wisdom, but as Wisdom personified. First, selected texts from OT and apocryphal literature are analyzed (e.g. Job 28; Prov 1 and 8; Sir 1 and 24). Secondly, five texts from Mt are studied (11:16-19; 11:25-27; 11:28-30; 23:34-

36; 23:37-39) with the Lukan parallels, where applicable, to show the impact of the Wisdom tradition on depictions of Jesus. C traces the *Sophia*-Christology to a tradition earlier than Q and suggests that it may have arisen in the Baptist's circle, among Hellenists or among Paul's Corinthian and Colossian opponents.

J. DANIÉLOU, *L'Église des apôtres* (Paris: Seuil, 1970, 16 F), 157 pp.

As a contribution toward answering some of the thorny questions about the nature of the church in Acts, Cardinal Daniélou presupposes the insights of recent literary analyses of Acts and concentrates rather on its historical context. Relying upon modern information about the Jewish political and cultural milieu in which Acts took shape, D explains its importance for history as well as for salvation-history. Topics which receive special attention are: hierarchy and charisms, the relation of Christianity to Judaism, and the church's attitude toward pagan thought patterns.

A. DUPREZ, *Jésus et les dieux guérisseurs. A propos de Jean, V*, Cahiers de la Revue Biblique 12 (Paris: Gabalda, 1970, paper 59 F), 184 pp., 25 plates, 3 plans. Bibliography.

Archaeological, historical and exegetical investigations are combined in this study of the pool at Bethesda mentioned in Jn 5. Archaeological evidence such as coins and ex-votos confirms the fact that at the Probatric Pool under the Aelia Capitolina there existed a cult to the healing god Asclepius-Sarapis at two periods: (1) prior to A.D. 70, and (2) after A.D. 130. Was this pool a cultic center also at the time of Jesus' cure of the paralytic? The author concludes that it probably was a popular shrine among the 'am-hā-āreṣ. This possibility sheds interesting light on the cure itself and the subsequent discourse in which Jesus emerges as the real healer of body and soul.

G. D. FEE, *Papyrus Bodmer II (P66): Its Textual Relationships and Scribal Characteristics*, Studies and Documents XXXIV (Salt Lake City: University of Utah Press, 1968, paper \$10.00), vii and 146 pp. Indexed.

Accepting a date ca. A.D. 200 for P⁶⁶, Fee's photo-offset monograph concentrates on two other questions: (1) locating P⁶⁶ in the existing MS tradition and (2) evaluating its role in the search for the "original" NT text. He shows the need for recourse to the MS itself or photographs of it, since the *editio princeps* is marred by errors (an appendix lists necessary corrections). F summarizes previous work on P⁶⁶ and investigates its textual relationships and characteristics. A separate chapter studies its scribal characteristics, especially the scribe's corrections. F also lists 370 variants of P⁶⁶ from the neutral tradition. The substance of the book was a dissertation under E. J. Epp at the Graduate School of Religion of the University of Southern California.

J. C. FENTON, *The Gospel according to John in the Revised Standard Version*, The New Clarendon Bible (New York—Oxford: Oxford University Press, 1970, \$6.00), x and 221 pp., 17 illustrations. Indexed.

This concise commentary, intended for British college or university students, attempts to express the findings of technical works in a scholarly but more readily available form. The volume reproduces the RSV text and prints a running commentary in smaller type on the same page. There is a 28-page introduction which explains the literary form and background of the Gospel. The author is principal of St. Chad's College, Durham.

K. S. FRANK ET AL., *Zum Thema Jungfrauengeburt* (Stuttgart: Katholisches Bibelwerk, 1970, paper DM 16), 158 pp.

In order to explain the NT statements about the virgin birth, five authors have collaborated to discuss the theme from various viewpoints. R. Kilian analyzes the

meaning of Isa 7:14; O. Knoch studies Mt 1; G. Lattke explains the infancy narrative in Lk's Gospel; K. S. Frank writes on the meaning of the creedal statement "born of the Virgin Mary"; and K. Rahner concludes with dogmatic considerations about the virginity of Mary.

The Gospel of Jesus, ed. E. Galbiati, trans. K. White (Langley, Bucks.: St. Paul, 1969, paper 10 s. 6 d.), 380 pp., illustrated.

This Gospel harmony is translated from the Italian *Il Vangelo di Gesù* (1969). After a 35-page geographical and historical introduction, a harmonized, unified text based on the RSV is presented. Every page of the Gospels is divided into four sections: (1) the biblical texts; (2) a diagram showing time at which the event occurred; (3) a map of the place; and (4) a colored photograph of the setting or the object referred to in the text.

R. H. HIERS, *The Kingdom of God in the Synoptic Tradition*, University of Florida Humanities Monograph, No. 33 (Gainesville: University of Florida Press, 1970, paper \$2.00), 107 pp. Indexed. LCN: 70-630982.

Hiers devotes 11 chapters to delineating the nature of the kingdom of God as it was probably understood by Jesus and his apostles. Disagreeing with C. H. Dodd, he argues against realized eschatology and finds that Jesus regarded the coming of the kingdom as a future, supernatural occurrence; it was not present in any sense of the word. To establish this theory H explains seven Synoptic pericopes (Mt 10:23; 11:11; 11:12; 12:28; Mk 3:27; Lk 10:17-20; 17:20-21) and devotes a chapter to a treatment of the parables in general. Two of the chapters appeared previously as articles [§§ 11-433; 12-902].

M. HORSTMANN, *Studien zur markinischen Christologie. Mk 8,27—9,13 als Zugang zum Christusbild des zweiten Evangeliums*, Neutestamentliche Abhandlungen, N.F. Band 6 (Münster: Aschendorff, 1969, DM 28), 150 pp. Bibliography. Indexed.

H investigates some aspects of the earliest Gospel's description of Christ by concentrating on Mk 8:27—9:13. She divides her study into four sections: (1) Peter's confession of Christ as Messiah (8:27-33), (2) the eschatological function of Jesus as judge and producer of God's reign (8:38; 9:1), (3) the transfiguration as anticipation of the final days (9:2-8), (4) Jesus' remarks during the descent from the mountain (9:9-13). The study was presented as a doctoral dissertation at the University of Münster in 1968.

G. W. ITTEL, *Jesus und die Jünger* (Gütersloh: Mohn, 1970, paper DM 10.80), 135 pp. Bibliography.

Written primarily for educated laity, catechists, etc., this volume takes a redaction-critical approach to some NT pericopes concerning the disciples: their calling, the selection of the Twelve, the storm at sea, the mission of the disciples, Jesus' walking on the water, Peter's confession, the transfiguration, Jesus and the sons of Zebedee. The author concludes with four chapters on the Evangelists and their respective addressees.

C. JORDAN, *The Cotton Patch Version of Matthew and John. Including the Gospel of Matthew (except for the "begat" verses) and the first eight chapters of the Gospel of John*, A Koinonia Publication (New York: Association, 1970, cloth \$4.50, paper \$2.50), 128 pp. LCN: 70-129422.

After translating both Paul's Epistles [NTA 12, p. 401] and Luke-Acts [NTA 14, p. 245] into "Cotton Patch," a dialectical form of American English peculiar to parts of the U. S. South, J produced a similar version of Mt and part

of Jn before his death in 1969. The purpose of this adaptation is to help modern readers have the same sense of participation in the NT which early Christians experienced. Place names such as Galilee and Egypt become, for instance, Georgia and Mexico; gold, silver and copper in Mt 10:9 become money, travelers' checks and pocket change.

A. F. J. KLIJN, *A Survey of the Researches into the Western Text of the Gospels and Acts. Part Two: 1949-1969*, Supplements to NovTest, Vol. XXI (Leiden: Brill, 1969, 26 gld.), 86 pp. Bibliography. Indexed.

After the publication in 1949 of his survey of research on the Western Text of the Gospels and Acts, K wrote two articles to cover the period from 1949-1959 [§§ 4-332; 4-594]. Now, in covering the most recent decade he has also reworked his earlier articles and published all in book form. The research concentrates largely on the Old Syriac text, the Caesarean text, the Bodmer papyri (for parts of Jn and Lk). Ephraem's Syriac Commentary on the *Diatessaron*, and the sayings of Jesus in the *Gospel of Thomas*. K tries to show that studies of the Syriac and Egyptian texts have bearing upon the Latin text and especially the Caesarean text.

H. LODUCHOWSKI, *Auferstehung—Mythos oder Vollendung des Lebens? Zur Diskussion der Vorverständnisse von Strauss, Bultmann und Marxsen—Heilsbotschaft von der Lebensvollendung*, Der Christ in der Welt, V. Reihe, Die grossen Wahrheiten, Band 13 (Aschaffenburg: Pattloch, 1970, paper DM 5.50), 148 pp. Bibliography.

This book on the resurrection of the body and the future life is part of a paperback encyclopedia series which will include over 100 volumes. In essence L, professor of biblical theology and religious education at Eichstätt, criticizes the explanations of D. F. Strauss, R. Bultmann and W. Marxsen relative to the resurrection; he feels their views are marred by preconceptions. Part two analyzes the meaning of the empty tomb, the Pauline theology of the Easter appearances and the resurrection of the body. The final section is a systematic exposition about the meaning of Christ's resurrection for salvation-history.

W. MARXSEN, *The Resurrection of Jesus of Nazareth*, trans. M. Kohl (Philadelphia: Fortress, 1970, paper \$2.95), 191 pp. Indexed. LCN: 76-120083.

M's controversial study of the meaning of Jesus' resurrection appeared in German in 1968 [NTA 13, p. 271] and is now made available for English readers. The book summarizes some of the contemporary discussions about the resurrection and analyzes pertinent Gospel and Pauline texts. Special attention is given to the concept of resurrection in the history of religion and in theological reflection of the early church.

G. MIEGGE, *Il Sermone sul monte. Commentario esegetico*, rev. and ed. B. Corsani, Collana della Facoltà Valdese di Teologia 10 (Turin: Claudiana, 1970, paper 2,900 L), 284 pp. Bibliography. Indexed.

Published posthumously as a memorial to the late Waldensian NT professor in Rome, this book prints the lectures he gave in 1959-60 on Mt 5-7. They have been edited from the notes his students took during his lectures, which have been only slightly altered (mainly by the addition of more recent bibliographical data). Several pages of introduction preceding the verse-by-verse exegesis broach the question of what kind of "law" is contained in the Sermon and discuss the function of the Sermon within the structure of Mt.

F. J. MONAGHAN, S.J., *Reflections on the Synoptic Gospels and Their Special Design* (Staten Island, N.Y.: Alba, 1970, \$4.95), xvii and 204 pp. LCN: 70-110595.

The author departs from the accepted position that Scripture problems should be left to Scripture specialists because the experts, he feels, are relying on mere "guesswork and hunch." He finds it ironical that those who discovered the priority of Mk have failed to draw out from this hypothesis what are the logical conclusions. He notes "purposeful patterns" in Mt and Lk which emerge from their omissions and rearrangements of Mk's material. He also states that the Gospel of Mk records the instructions that Peter gave in Jerusalem between A.D. 30 and 42. Finally he argues for a discontinuity in Acts which begins at the riot in Ephesus.

H. ODEBERG, *The Fourth Gospel Interpreted in its Relation to Contemporaneous Religious Currents in Palestine and the Hellenistic-Oriental World* [Uppsala, 1929] (Chicago: Argonaut, 1968, \$13.00), 336 pp. Bibliography.

Odeberg's well-known "commentary" on Jn, now available in reprint, deals with the discourse material in Jn 1:51—12:50. Its interpretation of Johannine language is based on the analogy of Jewish mystical tradition operating within the context of rabbinic language while at the same time being more closely related to certain strata of Mandaean literature. The work cites numerous passages of Jewish literature along with Gnostic and Mandaean parallels to elucidate the meaning of the Johannine discourses and to situate the religious mentality of the Fourth Gospel.

W. E. PHIPPS, *Was Jesus Married? The Distortion of Sexuality in the Christian Tradition* (New York—London: Harper & Row, 1970, \$5.95), ix and 239 pp. Indexed. LCN: 74-126282.

Visiting fellow at Princeton Theological Seminary and chairman of the department of religion at Davis and Elkins College in West Virginia, P attempts to show that Jesus was a married person, a fact suppressed by Christians who refused to describe him as a sexual person. Writings from the 1st century are said to offer only a weak argument from silence for Jesus' celibate state. Texts from the Gospels and Paul's epistles are reinterpreted to support P's theory and quotations from patristic and modern Christian writings are cited to show their anti-sexual bias.

Der "politische" Jesus. Seine Bergpredigt, ed. M. Müssle, Pfeiffer-Werkbücher, Abteilung "Geistliches Leben" No. 76 (Munich: Pfeiffer, 1969, paper DM 7.80), 131 pp.

This paperback reproduces a series of talks given over German radio by a group of men and women scholars. The different speakers attempt to illustrate the social implications of Jesus' eight Beatitudes for contemporary society. O. Betz provides the introductory and concluding essays. The Beatitudes are explained in order by H. Spaemann, G. Hommel, J. Thomas, G. Sartory-Reidick, F. Betz, T. Sartory, I. Hermann and P. Engelhardt.

B. PRETE, O.P., *Il Primato e la missione di Pietro. Studio esegetico-critico del testo di Lc. 22,31-32*, Supplementi alla Rivista Biblica 3 (Brescia: Paideia, 1969, paper 3,000 L), 205 pp. Bibliography. Indexed.

This third publication sponsored by the Italian Biblical Association is the first one written by a native Italian. It treats the origin, character and literary structure of the Lukan account of the Last Supper (Lk 22:7-38) with particular emphasis on the so-called primacy logion of 22:31-32. A detailed word-by-word

philological analysis for the saying is provided and specific redactional features are noted. Two additional chapters study the meaning of *epistrepsas* (Lk 22:32) and the nature of the apostles' temptation or trial (*peirasmós*). The final section provides exegetical insights into Jesus' command: "Strengthen your brethren."

Reimarus: Fragments, ed. C. H. Talbert, trans. R. S. Fraser, Lives of Jesus Series (Philadelphia: Fortress, 1970, paper \$4.95), x and 279 pp. Bibliography. Indexed. LCN: 74-127527.

As part of a projected series on influential lives of Jesus, T, professor of religion at Wake Forest University, has edited selections from the writings of the German rationalist H. S. Reimarus (1694-1768), who inaugurated modern critical investigation in this field. An analysis of Reimarus' life and theories precedes a new translation of the treatise "Concerning the Intention of Jesus and His Teaching" (1779). Additional footnotes to the text are supplied by the modern editor. Selections from D. F. Strauss's classical evaluation of Reimarus are also included.

J. SCHNIEWIND, *Euangelion. Ursprung und erste Gestalt des Begriffs Evangelium. Untersuchungen. Erste und zweite Lieferung* [1927, 1931] (Darmstadt: Wissenschaftliche Buchgesellschaft, 1970, DM 21), xvi and 258 pp.

S's study on the origin and early usages of the term *euaggelion* which appeared in two separate fascicles in 1927 and 1931 has now been made available in photo-reprint. The first section treats methodological considerations, the concept in the OT, the LXX in particular, and Philo and Josephus. Part two analyzes usage in profane Greek writings and specific Hellenistic beliefs such as *euaggelia*-sacrifice, *euaggelos* as oracle, divine title and finally the *aggelos* gods.

H. SCHÜRMANN, *Der Einsetzungsbericht Lk 22, 19-20. II. Teil Einer quellenkritischen Untersuchung des lukanischen Abendmahlsberichtes Lk 22, 7-38*, Neutestamentliche Abhandlungen, XX. Band, 4. Heft (Münster: Aschendorff, 1970, paper DM 16.80), xii and 153 pp. Bibliography.

This reprint of S's 1955 study on the Lukan version of Jesus' words of institution changes only obvious misprints in the earlier printing but is otherwise identical. However, the author does add two pages in a new preface in which he takes note of some recent publications and indicates how he has modified his own interpretation.

G. STEMBERGER, *La symbolique du bien et du mal selon saint Jean*, Parole de Dieu (Paris: Seuil, 1970, paper 24 F), 274 pp. Bibliography. Indexed.

In this study of Jn's literary use of symbols to express good and evil the author tries to show the Evangelist's unity of vision. Goodness is described as a living relationship with the life of God; evil as rejection of the person Jesus Christ. The first half of the book treats ethical dualism in function of the antinomies: light-darkness, life-death, slavery-liberty, above-below, love-hate, truth-falsehood. The second part discusses the symbolism of water, combat-victory, and judgment. An Austrian by birth, S was for a short time assistant of W. D. Davies at Duke University.

W. G. THOMPSON, S.J., *Matthew's Advice to a Divided Community. Mt. 17,22 - 18,35*, Analecta Biblica 44 (Rome: Biblical Institute Press, 1970, paper 4,500 L or \$7.50), xvi and 297 pp. Bibliography. Indexed.

Presently professor of NT literature at the Jesuit school of theology in Chicago, Thompson presented this dissertation to the Pontifical Biblical Institute in 1969. He analyzes Mt's redaction of this literary unit which begins with

17:22-23. He describes the tone of the pericope as basically proverbial rather than legal or prescriptive. For each sub-unit the author uses both vertical analysis (Mt in terms of Mt) and horizontal analysis (Synoptic comparison). Matthew's conscious literary plan in the sayings about scandal, reconciliation and community solidarity is given particular attention.

W. THÜSING, *Erhöhungsvorstellung und Parusieerwartung in der ältesten nach-österlichen Christologie*, Stuttgarter Bibelstudien 42 (Stuttgart: Katholisches Bibelwerk, 1970, paper DM 12.80), 116 pp. Bibliography. Indexed.

Four articles on the concept of Jesus' exaltation and the early Christian expectation of the parousia make up this volume. The articles, which originally appeared in *BibZeit* in 1967 and 1968, have been abstracted in *NTA* [§§ 11-1012; 12-534; 12-854; 13-137]. Only incidental changes occur in this new form; the bibliographical references are unaltered. T is professor of NT exegesis at the Catholic theological faculty of Münster.

W. R. WILSON, *The Execution of Jesus. A Judicial, Literary and Historical Investigation* (New York: Scribner's, 1970, \$7.95), xi and 243 pp. Bibliography. Indexed. LCN: 70-123334.

In an attempt to sort out basic historical material from the late accretions in the accounts of Jesus' death, W first discusses the Jewish legal system and the figure of Pontius Pilate and then examines in detail the Gospel narratives of Jesus' death. After noting that the Gospel records of Jesus' trial and execution are not historical documents in the usual sense, the author tries to reconstruct the events of the passion against the background of the political crisis facing Jerusalem at the time. This analysis leads W to conclude that Jesus was executed as a political criminal, accused probably of "offenses against the majesty of the Roman people," even though he was not personally involved in political affairs. An appendix discusses and criticizes the related books by J. Blinzler, P. Winter and S. G. F. Brandon. Wilson is now Assistant President of Austin College in Texas.

W.-D. ZIMMERMANN, *Markus über Jesus. Das Evangelium für unsere Tage interpretiert* (Gütersloh: Mohn, 1970, paper DM 14.80), 183 pp.

An exposition of Mk by a journalist, written for the general reader. The treatment grew out of Z's reflections on Mk over many years and seeks to present Jesus as present to men today rather than as a historical figure in the past.

EPISTLES—APOCALYPSE

M. BARTH ET AL., *Foi et salut selon S. Paul (Épître aux Romains 1,16). Colloque oecuménique à l'Abbaye de S. Paul hors les Murs, 16-21 avril 1968*, Analecta Biblica 42 (Rome: Institut biblique pontifical, 1970, paper 3,900 L or \$6.50), 287 pp. Indexed.

In April, 1968, an ecumenical colloquium was held in Rome on the topic "faith and salvation in the writings of St. Paul." The editors at the Biblical Institute have published in one volume the nine major lectures which were delivered in English, French or German, together with the discussions which ensued. The topics treated are: Paul, theologian or pastor? (C. Butler); Rom 1:16a (C. K. Barrett); Rom 4 (J. Jeremias); Paul's conversion (J. Dupont); anticipation of eschatological salvation by the Spirit (B. Rigaux); justification (M. Barth); faith and charity in Paul (S. Lyonnet); spiritual office and community according to Paul (J. Gnilka); and salvation by faith in Acts (P. H. Menoud).

C. BRÜTSCH, *Die Offenbarung Jesu Christi. Johannes-Apokalypse*, 3 vols. I: *Kapitel 1—10*, II: *Kapitel 11—20*, III: *Kapitel 21, 22, Anhang, Lexikon, Register*, Zürcher Bibelkommentare (Zurich: Zwingli, 1970, 28 Sw. fr. each), 415 pp., map; 391 pp.; 395 pp. Bibliography. Indexed.

This three-volume commentary on Apoc reproduces the Zurich translation and offers a verse-by-verse explanation of exegetical, historical, literary and theological questions. More technical questions are treated in a series of appendixes in volume three. Lexicographical and statistical features are also analyzed. The work is based on B's earlier French edition [NTA 12, pp. 260-261] which has been updated.

C. H. GIBLIN, S.J., *In Hope of God's Glory. Pauline Theological Perspectives* (New York: Herder & Herder, 1970, \$13.50), xv and 424 pp., 4 maps. Bibliography. Indexed. LCN: 78-127875.

The author, professor at Fordham University, New York City, attempts to present the Pauline gospel in terms of what are described as Paul's recurrent and dominant perspectives. The book is divided into two sections. Part One exposes in chronological order the theology reflected in 1—2 Thes, Gal, Phil, 1—2 Cor and Rom 12—16. Part Two analyzes Rom 1—8 as the mature expression of Pauline insight, after some preliminary remarks about Paul's conversion and his theological perspectives in Rom 9—11. G contends that in order for the modern reader to grasp Paul's view of any particular problem he must grasp to some extent the Apostle's total vision.

J. L. HOULDEN, *Paul's Letters from Prison. Philippians, Colossians, Philemon and Ephesians*, The Pelican New Testament Commentaries, Pelican Books A1198 (Baltimore: Penguin, 1970, paper \$2.65), 357 pp. Indexed.

The format of this commentary is like that of the Pelican Gospel Commentaries [NTA 8, p. 291]. The RSV text is cited in clusters of paragraphs followed by notes which elucidate historical, textual, linguistic and other questions. The series' special concern is to clarify the religious meaning of the Scriptural texts. After a general introduction to the Captivity Epistles, H presents notes on Phil, Col and Phlm; Eph is taken as a pseudonymous letter in continuity with Paul.

J. MÜLLER-BARDORFF, *Paulus. Wege zu didaktischer Erschliessung der paulinischen Briefe* (Gütersloh: Mohn, 1970, paper DM 19.80), 220 pp. Bibliography. LCN: 74-123737.

The book is composed for catechists and others whose task is religious education of the young. The first half contains general articles on authenticity, form, nature and characteristics of the Pauline writings, basic data on occasion, place and time of composition of the authentic letters, Pauline language, problems of interpretation and a brief biography of Paul. The second half provides detailed examples of how to interpret seven key pericopes (1 Cor 15:1-11; 3:1—4:2; 1:22-25; Gal 4:1-11; 5:1-17; Rom 3:21-31; 2 Cor 11:23-33) and then pedagogical suggestions on each.

G. SCHIWY, *Weg ins Neue Testament. Kommentar und Material*, Band 4: *Nachpaulinen. Register* (Würzburg: Echter, 1970, cloth DM 36, paper 29.50), 328 pp., 4 maps. Bibliography. Indexed.

The three earlier volumes of this series have already been noted for our readers [NTA 10, p. 422; 13, p. 273]. The final volume which treats the Pastorals, the Catholic Epistles and Hebrews is a verse-by-verse commentary (without the biblical text) explaining lexicographical and theological problems. The volume concludes with a lengthy bibliography and index for the four volumes.

BIBLICAL THEOLOGY

W. BARCLAY, *God's Young Church* (Philadelphia: Westminster, 1970, paper \$1.85), 120 pp. LCN: 70-110082.

The noted Scottish biblical scholar, now dean of the faculty of divinity, Glasgow University, studies in this volume (combined from two earlier Bible-class handbooks) what the role of the church should be in modern society. He draws examples from the early church and from outstanding men of NT times (Mark, Barnabas, Timothy, etc.). His principal stress is on bearing witness to Christ.

C. K. BARRETT, *The Signs of an Apostle. The Cato Lecture 1969* (London: Epworth, 1970, paper 15 s.), 143 pp.

This expanded version of the Cato Lecture, originally delivered at the General Conference of the Methodist Church of Australia at Brisbane in May of 1969, discusses the apostles in the NT and the apostolicity of the church. The first part deals with questions such as: Who were the apostles? What do we do with Paul? What did apostles do? Did they faithfully hand on the message of Jesus? The second section seeks to point out the marks by which the true, authentic church of Christ may be discerned and attempts to relate this apostolic church to contemporary theological and ecclesiological developments.

O. BÖCHER, *Dämonenfurcht und Dämonenabwehr. Ein Beitrag zur Vorgeschichte der christlichen Taufe*, Beiträge zur Wissenschaft vom Alten und Neuen Testament, 5. Folge, Heft 10 (Stuttgart—Mainz: Kohlhammer, 1970, paper DM 57), 387 pp. Bibliography. Indexed.

In order to compare Christian baptismal practices with a broad spectrum of cathartic practices in antiquity, the author employs the methodology of the history of religions and exposes Jewish and pagan beliefs about the demonic world. He then describes various human reactions to the threats of demons, both so-called active practices (sacrifices, exorcisms, rites with water, fire, air or earth) and passive practices (fasting, sexual abstinence, vigils, nakedness). The book is part of a *Habilitationsschrift* presented to the Evangelical Theological Faculty of the University of Mainz in 1968.

R. E. BROWN, S.S., *Priest and Bishop. Biblical Reflections* (Paramus, N.J.—Toronto: Paulist, 1970, paper \$1.50), vii and 86 pp.

In the preface to this booklet Brown makes mention of the lively discussion about the role of priest and bishop in contemporary Catholicism. He then traces the biblical background of the Catholic priesthood which is described as a post-NT development, but one that is heir to the OT priesthood and to various activities of different NT functionaries (e.g., disciple, apostle, presbyter, Eucharistic celebrant). Secondly, the claim that bishops are the successors of the apostles is examined in light of the NT distinction between the apostolate of the Twelve and the missionary apostolate of men like Paul.

F. D. BRUNER, *A Theology of the Holy Spirit. The Pentecostal Experience and the New Testament Witness* (Grand Rapids: Eerdmans, 1970, \$8.95), 390 pp. Bibliography. Indexed. LCN: 76-103445.

Described as a theological "case-study," this book investigates the Pentecostal movement and its teachings on the experience of the Spirit in relation to NT writings. Part one describes the background and beginnings of the movement and its particular understanding of baptism in the Holy Spirit. Part two focuses upon the NT witness to baptism of the Spirit especially in Acts. Several excursions are provided and separate discussion is given to 1 Cor 12—14 and 2 Cor 10—13. The author is professor of systematic theology at Union Seminary, the Philippines.

F. HAHN ET AL., *The Beginnings of the Church in the New Testament*, trans. I. and U. Nicol (Minneapolis: Augsburg, 1970, paper \$2.25), 104 pp. LCN: 79-121046.

An English version of three papers [NTA 12, pp. 267-268] prepared for a study-group organized by the Evangelical Academy at Tutzing in 1966.

W. HARTMANN, *Biblische Konkretionen*, Kontexte, Band 6 (Stuttgart—Berlin: Kreuz, 1970, paper DM 8.50), 101 pp.

H's collection of essays on central biblical motifs appears in the *Kontexte* series which attempts to combine the format of a journal with the characteristics of a monograph series. The 12 chapters are only loosely connected in theme and cover such topics as the Son of Man, the biblical notion of man, God's kingdom and the messiah. Each entry is provided with a brief bibliography. The author is professor of religious pedagogy at the Pädagogische Hochschule in Dortmund.

H. KESSLER, *Die theologische Bedeutung des Todes Jesu. Eine traditionsgeschichtliche Untersuchung*, Themen und Thesen der Theologie (Düsseldorf: Patmos, 1970, DM 36), 347 pp. Bibliography.

Kessler, who is assistant to W. Kasper at the University of Münster, divides into four sections this historical and dogmatic investigation concerning the meaning of Jesus' death. He treats in turn (1) selected patristic ideas about atonement and redemption, (2) the theory of satisfaction according to Anselm of Canterbury, (3) Thomas Aquinas' view of the meaning of Jesus' death, and (4) the NT concepts about his death. K analyzes the Q tradition and the distinctive theological viewpoints of the NT writers, especially Paul. Cultic terminology (expiation, sacrifice, etc.) is elucidated by reference to the OT sources.

H.-J. KRAUS, *Die Biblische Theologie. Ihre Geschichte und Problematik* (Neukirchen-Vluyn: Neukirchener Verlag, 1970, DM 44), xiii and 407 pp. Indexed.

This historical survey of the concept "biblical theology" traces its usage from early forms such as dogmatic biblicism and Pietistic usages down to contemporary historicocritical studies. K attempts to show how OT and NT theologies have been unified and what hermeneutical principles were at work. The study focuses on German biblical theologians. Systematic conclusions are also enunciated in dialogue with selected theologians from Schleiermacher to Tillich. The author is professor of Reformation theology at the University of Göttingen.

Sacramentum Verbi. An Encyclopedia of Biblical Theology, 3 vols., ed. J. B. Bauer, trans. J. Blenkinsopp et al. (New York: Herder & Herder, 1970, \$49.50), xxxiii and 1141 pp. Bibliography. Indexed. LCN: 74-114764.

This encyclopedia, published in a format similar to the English edition of *Sacramentum Mundi*, is translated from Bauer's *Bibeltheologisches Wörterbuch* (1959; rev. ed. 1967). In all there are 209 articles (including 34 new entries from the 3rd German edition) all of which contain bibliographical references to which the translators have added some additional English titles. The entries were originally composed by a team of 53 European biblical scholars. Several detailed appendixes are included: an analytical index of articles and cross-references, a scriptural index and an index of Hebrew and Greek words (in transliteration).

B. SANDVIK, *Das Kommen des Herrn beim Abendmahl im Neuen Testament*, Abhandlungen zur Theologie des Alten und Neuen Testaments, Band 58 (Zürich: Zwingli, 1970, paper 19 Sw. fr.), 170 pp. Bibliography. Indexed.

The present volume, accepted at the University of Basel as a doctoral dissertation in February 1969, is the work of a Norwegian exegete. In order to highlight

the Eucharistic theology latent in the NT texts, the author first concentrates on two liturgical formulas, "Maranatha" and "hosanna," and reconstructs the meaning these prayers had for primitive Christianity. The major portion of the book is then devoted to the notion of temple, especially the community's self-understanding as temple of God. Pertinent texts on the temple are cited from Qumran and the Apostolic Fathers.

THE WORLD OF THE NEW TESTAMENT

B. M. APOLLONJ GHETTI ET AL., *Saecularia Petri et Pauli. Conferenze per il centenario del martirio degli apostoli Pietro e Paolo tenute nel Pontificio Istituto di Archeologia Cristiana*, Studi di Antichità Cristiana XXVIII (Vatican City: Pontificio Istituto di Archeologia Cristiana, 1969, paper 9,500 L), 325 pp., illustrated.

To commemorate the centenary of the martyrdom of Peter and Paul, the Pontifical Institute of Christian Archaeology held a series of weekly lectures from January 24 to March 20, 1968. The eight lectures (in French and Italian) are published here and treat various themes of archaeology, iconography and epigraphy relating to Peter and Paul. B. M. Apollonj Ghetti reviews the data on the cemetery basilica of the apostles at Rome, G. Dumeige discusses the personality of Peter in the Petrine apocrypha, E. Josi treats the veneration for Peter and Paul in Christian antiquity. The other papers trace various themes beyond the NT and early church period.

V. APTOWITZER, *Das Schriftwort in der rabbinischen Literatur*, Parts I-V [1906—1915], The Library of Biblical Studies (New York: Ktav, 1970, \$25.00), xlv and 406 pp. LCN: 68-19735.

This famous collection of OT variant readings contained in post-biblical Jewish literature began publication in 1906 and has now been reproduced. Some of the papers were originally *Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien*. Prof. D. S. Loewinger of the Jewish National and University Library at Hebrew University has provided an introduction to Aptowitzer's work in which he assesses the significance of the collection and discusses recent developments in this area of research.

M. BAUER, *Anfänge der Christenheit. Von Jesus von Nazareth zur frühchristlichen Kirche* (Berlin: Evangelische Verlagsanstalt, 1970, paper MDN 7.80), 367 pp., 30 plates, 13 figs.

This exposition of early church history, the work of the *Dozent* for church history at the Predigerschule in Erfurt, is intended for non-specialists. It briefly treats standard topics of Christian origins: sources concerning Jesus, primitive church order, Paul's missionary activity, early persecutions, the growth of the canon, etc. Effort is made to situate the Christian movement against the background of pagan history and philosophy.

J. BECKER, *Untersuchungen zur Entstehungsgeschichte der Testamente der zwölf Patriarchen*, Arbeiten zur Geschichte des antiken Judentums und des Urchristentums, Band VIII (Leiden: Brill, 1970, 80 gld.), vii and 419 pp. Bibliography.

The author of *Das Heil Gottes* [NTA 9, p. 153] seeks to explore the composition and sources of the *Testaments of the XII Patriarchs* first by an evaluation of the text-critical work of R. H. Charles and M. de Jonge, and then by examining the Testaments of Levi, Naphtali and Judah in the light of Aramaic and

Hebrew materials. The second major part of the book is a detailed analysis of the whole work in the light of literary criticism and tradition-history. By way of conclusion B observes that the passages containing the Two-Messiah concept should be considered as part of a small and relatively late stage. In an appendix the author comments on the essays of J. Jervell and J. Thomas which appeared in *Studien zu den Testamenten der Zwölf Patriarchen* [NTA 14, p. 255]. The present volume was presented as a *Habilitationsschrift* at Bochum in 1968.

Contributions to the Scientific Study of Jewish Liturgy, ed. J. J. Petuchowski (New York: Ktav, 1970, \$19.95), xxix and 502 pp. LCN: 72-132834.

Several articles originally published in *JewQuartRev* and *HebUnCollAnn* have been gathered into a single volume: I. Elbogen's studies in Jewish liturgy, K. Kohler on the origin and composition of the Eighteen Benedictions, L. Finkelstein on the development of the Amidah, A. Büchler on the triennial reading of the Law and Prophets, F. Gavin on rabbinic parallels in early church orders, E. Werner on the doxology in synagogue and church, S. Schechter on genizah specimens of liturgical texts, J. Mann on genizah fragments of the Palestinian order of service, A. Marmorstein on the Amidah of the public fast days and D. Kaufmann on the prayer-book according to the ritual of England before 1290. An introduction and survey of recent developments in the field of Jewish liturgy is provided by J. J. Petuchowski.

J. W. ETHERIDGE, *The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch with the Fragments of the Jerusalem Targum from the Chaldee*, 2 vols. in 1 [1862, 1865] (New York: Ktav, 1968, \$19.95), viii and 580 pp., 688 pp. LCN: 68-58086.

First published more than 100 years ago, this work presents complete English translations of Targum Onkelos, Targum Jonathan and Fragment Targum. In his preface E notes that the translation has been made strictly *ad literam* and preserves the idiomatic characteristics of the original. The translator has followed for Onkelos the Aramaic text of Walton's Polyglot, carefully collated "with the last edition of the Targums, published at Wilna, under the care of an association of learned Jews." A brief introduction discusses the significance of certain Targumic terms for the understanding of Judaism and Christianity.

J. H. RANDALL, JR., *Hellenistic Ways of Deliverance and the Making of the Christian Synthesis* (New York—London: Columbia University Press, 1970, \$7.95), xiii and 242 pp. Indexed. LCN: 74-137339.

After a brief description of Hellenism and its major geographical centers, this analysis of Hellenistic and early Christian philosophizing turns to the Epicurean, Stoic and Skeptic modes of deliverance. The fortunes of Greek philosophy in Rome are traced from Panaetius through Cicero and Seneca. Chapters on the revival of religious philosophies and the intelligible universe of Plotinus precede the treatment of deliverance in the NT which is placed under the heading "The Gospel of Jesus and the Mystery Cult of Paul." The theme is then developed at length in the patristic literature through Augustine. The author is F. J. E. Woodbridge Professor Emeritus of Philosophy at Columbia University, New York.

S. SCHECHTER, *Documents of Jewish Sectaries* [1910], Vol. I: *Fragments of a Zadokite Work*, Vol. II: *Fragments of the Book of the Commandments by Anan*, 2 vols. in 1 (New York: Ktav, 1970, \$22.50), 175 pp., 2 plates. Bibliography. Indexed. LCN: 69-10671.

This dual volume reproduces fragments of the *Damascus Document* and the *Book of the Commandments of 'Anan* discovered in the Cairo Geniza. After

dealing with the introductory questions (MS tradition, script, content and style, sources, etc.), S presents an English translation of CD with notes, as well as the complete Hebrew text. Only the text and notes of the *Book of the Commandments of 'Anan* are printed. The texts are prefaced with a prolegomenon by J. A. Fitzmyer who reviews the circumstances of the original publication, relates CD to the Qumran discoveries, offers corrections to Schechter's text, and presents a bibliography of works which have appeared since the original publication.

C. SCHNEIDER, *Geistesgeschichte der christlichen Antike* [1954] (Munich: Beck, 1970, DM 28), ix and 693 pp. Indexed.

The present book is an abridged and revised edition of S's two-volume work *Geistesgeschichte des antiken Christentums* (1954). The author situates early Christianity in the context of the Hellenistic milieu, while attempting to explain what were the essential traits of Hellenism as a cultural phenomenon. Special treatment is afforded to an analysis of the ethnic backgrounds, occupations and thought patterns of early Christians. In another section S studies artistic expression among Christians in writing, the plastic arts and music. Mention is made of Christian cultic life and social structures. The book is seen as a contribution to cultural history rather than to church history or history of dogma.

K. SCHUBERT, *Die jüdischen Religionsparteien in neutestamentlicher Zeit*, Stuttgarter Bibelstudien 43 (Stuttgart: Katholisches Bibelwerk, 1970, paper DM 5.80), 75 pp. Bibliography. Indexed.

For this study on the Jewish religious parties and sects in NT times, S, professor of Jewish religion and culture at the University of Vienna, has expanded his contribution to Toynbee's *Crucible of Christianity* (1969). He traces the early background of these groups especially among the Hasidim. Individual and detailed attention is given to the Pharisees, Sadducees and Essenes. Other chapters treat Jewish expectations of a heavenly Son of Man and anti-Roman revolutionaries such as the Zealots and Sicarii.

R. WEIJENBORG, O.F.M., *Les lettres d'Ignace d'Antioche. Étude de critique littéraire et de théologie*, trans. B. Hérout, O.F.M. (Leiden: Brill, 1969, paper 36 gld.), 474 pp. Indexed.

The letters of Ignatius of Antioch have been preserved in three different recensions: the long, the medium (= *Codex Mediceus Laurentianus* 57.7) and the short (a Syriac abridgment). W attempts to prove in this study that, contrary to the accepted opinion of most scholars, the long recension is the source for the medium and short ones. From a detailed comparison of the three texts of Ignatius' *Ephesians*, W concludes that the earliest recension is actually the long one, composed in the second half of the 4th century. In the analysis of the letter all the positive reasons for supporting the new hypothesis are printed on the left-hand pages; the more traditional analysis is given on the right and shown to be unsatisfactory.

ADDITIONAL BOOKS RECEIVED

É. BEAUCAMP, O.F.M., *Man's Destiny in the Books of Wisdom*, trans. J. Clarke, O.C.D. (Staten Island, N.Y.: Alba, 1970, \$4.95), xii and 217 pp. LCN: 73-110596.

E. BLOCH, *A Philosophy of the Future*, trans. J. Cumming (New York: Herder & Herder, 1970, \$5.95), viii and 149 pp. LCN: 79-110785.

H. DE LUBAC, S.J., *The Church: Paradox and Mystery*, trans. J. R. Dunne (Staten Island, N.Y.: Alba, 1970, \$3.95), vii and 127 pp. LCN: 75-110784.

L. DEWART, *Religion, Language and Truth* (New York: Herder & Herder, 1970, \$5.95), 174 pp. Indexed. LCN: 70-127870.

Gottesdienst und Öffentlichkeit. Zur Theorie und Didaktik neuer Kommunikation, ed. P. Cornehl and H.-E. Bahr, *Konkretionen* 8 (Hamburg: Furche, 1970, paper DM 12.80), 264 pp.

The Library of Biblical Studies, ed. H. M. Orlinsky (New York: Ktav, 1970).

M. H. FARBRIDGE, *Studies in Biblical and Semitic Symbolism* [1923] (\$14.95), lxiii and 288 pp. Indexed. LCN: 78-79490.

C. D. GINSBURG, *The Song of Songs* [1857] and *Cohemoth (Commonly Called the Book of Ecclesiastes)* [1861], 2 vols. in 1 (\$22.50), xlv and 191 pp.; viii and 528 pp. LCN: 68-19725.

C. C. TORREY, *Ezra Studies* [1910] (\$14.95), xxxiv and 346 pp. Indexed. LCN: 69-11427.

C. C. TORREY, *Pseudo-Ezekiel and the Original Prophecy* [1930] and *Critical Articles* by S. Spiegel and C. C. Torrey [1931—35] (\$12.50), xxxix and 261 pp. Indexed. LCN: 78-79490.

A. RICH, *Vorarbeiten zum Sozialethischen Denken*, ed. H. t. D. Koolman, *Veröffentlichungen des Instituts für Sozialethik an der Universität Zürich*, Band IV (Zurich: Zwingli, 1970, 28 Sw. fr.), 248 pp.

F. C. ROSZKO, *A Classical Armenian Grammar (Morphology, Syntax, Texts, Vocabulary)* (Indianapolis: Catholic Seminary Foundation of Indianapolis, 1970, paper \$4.50), 146 pp. Bibliography. Indexed.

Sermons and Society. An Anglican Anthology, ed. P. A. Welsby, Pelican Books A1173 (Baltimore: Penguin, 1970, paper \$2.45), 364 pp. Bibliography. Indexed.

R. W. SOUTHERN, *Western Society and the Church in the Middle Ages*, *The Pelican History of the Church*, Vol. 2, Pelican Books A503 (Baltimore: Penguin, 1970, paper \$2.25), 376 pp. Indexed.

K.-W. THYSSEN, *Begegnung und Verantwortung. Der Weg der Theologie Friedrich Gogartens von den Anfängen bis zum Zweiten Weltkrieg*, *Herme-neutische Untersuchungen zur Theologie* 12 (Tübingen: Mohr-Siebeck, 1970, cloth DM 39.50, paper 34), x and 304 pp. Bibliography. Indexed.

I. A. TROKI, *Hizzuk Emunah or Faith Strengthened*, trans. M. Mocatta [1851] (New York: Ktav, 1970, \$10.00), xx and 308 pp. Indexed. LCN: 74-126345.

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LIST OF JOURNALS

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